Forty Hours

From
Aunt Lyde
Christmas 1940

St. Paschal

Patron of Eucharistic Congresses and Associations

PRAY FOR US

Forty Hours

Reflections and Readings

on

The Most Holy Eucharist

with

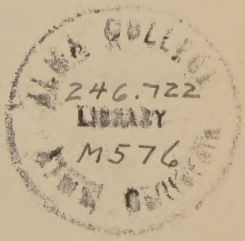
Psalms and Prayers for Forty Hours,
The Holy Hour, and Private Eucharistic Visits

By

REV. FULGENCE MEYER O.F.M.

Author of

"Uni Una," "Jesus and His Pets," and "Seraphic Highway"



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To His Lordship
The Right Rev. Joseph Chartrand, D.D.,
Bishop of Indianapolis

whom priests and people have
lovingly and admiringly styled

"The Apostle of the Most Blessed Sacrament"

this book is dedicated as a token
of reverent and grateful friend-
ship in the year of the

First International Eucharistic Congress
in the United States

The Author

Blessed be Jesus in the Most Holy Sacrament of the Altar!

"O blessed soul, which is in a state to receive Thee, her Lord God, devoutly, and in receiving Thee to be filled with spiritual joy! Oh how great a Lord she entertains, how beloved a Guest she brings into her house, how sweet a Companion she receives, how faithful a Friend she welcomes, how beautiful and how noble a Spouse she embraces, to be loved above all her beloved, and beyond all that she can desire!" (Imit. 4, 3.)

Foreword

THE present epoch bids fair to be known in the history of the Church for all times to come as the Eucharistic Era. Hardly ever, if ever, in past ages did our Sacramental Lord receive homage and loving attention from so many quarters, in such divers ways, and in so high a degree of fervor and intensity as today.

For a Catholic to live in this blessed age is a high privilege. It is also a great responsibility. Eucharistic graces of various kinds being more plentiful, their accounting will be more close: "Unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more" (Luke, 12, 48).

To help towards the proper appreciation and exploitation of these eucharistic graces and, therefore, to render their due accounting easier and sweeter, is the purpose of this book.

Needless to say, that the author indulges a particular pleasure in being able to offer this humble tribute to the Sacramental Jesus in the year of the first International Eucharistic Congress in the United States; this the more, since one of his saintly and illustrious brothers, St. Paschal Baylon, is the patron of the Eucharistic Congresses. And he experiences additional satisfaction in being permitted to dedicate it to his

patron and friend, His Lordship, the Rt. Rev. Joseph Chartrand, D.D., Bishop of Indianapolis, in whose diocese (St. Mary's of the Woods), it seems, according to available and reliable records, Forty Hours was celebrated for the first time in territory belonging to the United States.

The psalms and prayers running parallel with the text of the book—without an aim at close correspondence between the two in all instances—were thought to be a welcome devotional help to the readers who would be inclined to use the book at their visits to the Most Blessed Sacrament, during the Holy Sacrifice, at Holy Communion and other eucharistic devotions. The prayers are taken from the Bible, the Imitation of Christ—with an occasional slight change or the insertion of a word or two—the liturgical books of the Church, and other approved sources.

The favorite vocal prayers of our Lord, our Model in prayer, were the psalms. They are inspired by God, having been written at His prompting and under His direction. They have been recited by the greatest saints of all ages with spiritual consolation, stimulation and joy. Their daily recitation is enjoined by the Church upon her priests and religious. Happy the layman who, by praying them regularly, conceives an abiding love for, and derives a vigorous comfort from them!

The author gladly uses this opportunity to thank most heartily the many kind readers and generous friends of his previous books. Their benevolence and generosity have more than compensated him for his labor in serving them. May this new book, the future of which, because of its subject matter, he has very much at heart, not disappoint them.

When he was about to celebrate his first Holy Mass, in St. Anthony's Monastery in Rome, Italy, July 15, 1900, the writer was accosted by a young Italian friar who whispered in his ear, saying: "After the consecration in your first Mass give Jesus a little squeeze for me." He spoke figuratively. In the same way the writer asks his readers at their eucharistic devotions kindly to give Jesus "a little squeeze" for him.

"Let all people, nations and languages praise Thee, O Lord my God, and magnify Thy holy and sweet Name with utmost jubilation and ardent devotion. And let all who reverently and devoutly celebrate Thy most high Sacrament, and receive it with full faith, deserve to find grace and mercy at Thy hands, and pray as suppliants for me, a sinner. And when they have obtained the devotion sought, and joyful union, and depart from Thy Sacred Heavenly Table well comforted and wonderfully refreshed, let them vouchsafe to remember me who am poor" (Imit. 4, 17).

With the lovable St. Paschal may we all be privileged some day to gaze without a veil upon Him Who, though veiled, is, as St. Bernard says, "Honey to the mouth, music to the ear, and gladness to the heart."

THE AUTHOR.

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ST. PASCHAL, PATRON OF EUCHARISTIC CONGRESSES AND ASSOCIATIONS: PRAY FOR US!

Prayer

O God, Who didst bestow upon Thy blessed confessor Paschal a wonderful love for the sacred mystery of Thy Body and Blood: grant in Thy mercy, that we, too, may be worthy to receive those same rich spiritual graces which he received in this Heavenly Banquet. Who livest and reignest forever. Amen.

Apostolic Letter Proclaiming St. Paschal Baylon, O.F.M., Patron of Eucharistic Congresses.

LEO PP. XIII.

In Perpetual Remembrance

DIVINE Providence, by which all things are unerringly and lovingly ordained, watches over the Church in such a manner, that, when the times seem most inclining to evil, it causes the very bitterness of calamities to become the source of unhoped-for consolations. Although we have often seen this on former occasions, never before have the causes of Christianity and civilization been so favored by Providence as at the present time. For although the enemies of public peace, becoming every day more audacious, attempt, with unceasing and terrible efforts, to destroy the faith of Christ and trample society under foot, it has pleased Divine Providence to stem this evil current by means of the good works and aspirations of a sublime piety. This is clearly proven by the extraordinary propagation of the devotion to the Most Holy Heart of Jesus, by the ever-growing fervor in the world-wide cult to Mary, and the increase in the honors paid to the glorious Spouse of the same Deipara; by the Catholic Congresses of different kinds having the defense of the faith for their object, and by many others calculated to promote

religion and encourage charity, which have either been improved upon, or newly-founded. Although our soul is overjoyed at all this, nevertheless we believe that the greatest of the Divine favors lately shown us is the remarkable increase in the devotion for the Holy Sacrament of the Eucharist, after several memorable Congresses, having this object in view, had been held in these years. For nothing seems to us more commendable, as we have said on another occasion, than that not only should Catholics be encouraged to fearlessly profess their faith, and to practice those virtues which are worthy of the Christian name, but that their love and devotion should be excited towards that admirable pledge of Divine Love, which is a bond of universal peace and unity.

As we attach the greatest importance to so weighty a matter, and moreover have often bestowed commendation on the Eucharistic Congresses, therefore, animated by hopes of their obtaining in future still more encouraging results, we now esteem it fit and opportune that a heavenly patron be assigned to them from among those saints who distinguished themselves more especially for their love towards the most august Sacrament of the Eucharist. And in the glorious ranks of those, the ardor of whose piety towards the greatest mystery of the faith was more evident and overflowing, Paschal Baylon holds a

most prominent place. For, being gifted with a soul which aspired above all things to heaven, after having passed his youth in spotless innocence tending flocks, he embraced a severer mode of life, entering the Order of Minors of strict observance, and from the contemplation of the Holy Eucharist he derived that science and wisdom which placed him, though formerly an unpolished and illiterate man, in a position to solve the most difficult questions of the faith and even to write learned and pious books. He likewise, having publicly and openly asserted the truth of the Eucharist among heretics, suffered many grievous persecutions, and, imitating the martyr Tarcisius, he was also frequently threatened with death. Finally he appears to have retained his great devotion even in death; for it is said that, when lying on his bier, he twice opened his eyes at the elevation of the two Sacred Species.

It is, therefore, evident that the Catholic Congresses, of which we speak, could not be placed under better patronage. Besides, as we opportunely placed studious youth under the protection of Thomas Aquinas, charitable societies under that of Vincent de Paul, sick persons and those who tend them under that of Camillus de Lellis and John of God, in like manner (and may this resolution prove beneficial and auspicious and favorable in its effects to the Christian cause), we now, availing ourselves of our supreme

authority, do by virtue of these letters declare and constitute St. Paschal Baylon the special Heavenly Protector of Eucharistic Congresses and of all societies, both present and future, taking their name from the Most Holy Eucharist. And from the example and protection of that saint we confidently expect this result, that every day will see an increasing number of Christians turning with their whole soul and mind and love towards Jesus Christ our Savior, the great and august author of all salvation. These letters will be valid in all future time, in spite of all that any may do or say to the contrary. Moreover, we desire that copies, even printed, of these letters, signed by a public notary, and bearing the seal of a person invested with ecclesiastical dignity, be obeyed with as much faith as would be shown to the original.

Given at Rome, near St. Peter's, under the seal of the Fisherman, on the 28th day of November, 1897, the twentieth of our Pontificate.

C. Card. Macchi.

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LECTURE I.

The Big Tryst.

"Hosanna to the son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest!" (*Matt., 21, 9.*)

SUCH is the spontaneous and wholehearted exclamation of welcome that rises up from the hearts of all true lovers of Jesus at the announcement of the Forty Hours' Devotion. Gladly and thankfully we all join in this joyous and worshipful refrain now that these blessed services are to be held in this church.

The very celebration of the Forty Hours is a good sign for, and a compliment to a parish. It is a sign that God loves it; otherwise He would not send it so grand an effusion of His bounty as the devotion implies. It is also a sign that the parish loves God, especially God hidden in the Eucharist; if not, it would not keep the Forty Hours. And just as this sacramental devotion discloses the mutual love between God and a parish, so, too, it strengthens and increases this reciprocal love.

Forty hours are a relative period. They may be either very long or very short. They are cruelly long when they must be spent in cold imprisonment, or in the company of an unlikable person, or in eager waiting for one beloved. They are teasingly brief, however, when they are

PSALM 94.

Venite Exultemus.

An invitation to adore and serve God, and to hear His voice.

COME let us praise the Lord with joy: let us joyfully sing to God our Savior.

Let us come before His presence with thanksgiving; and make a joyful noise to Him with psalms.

For the Lord is a great God, and a great King above all gods.

For in His hand are all the ends of the earth: and the heights of the mountains are His.

For the sea is His, and He made it: and His hands formed the dry land.

Come let us adore and fall down: and weep before the Lord That made us.

For He is the Lord our God: and we are the people of His pasture and the sheep of His hand.

To-day if you shall hear His voice, harden not your hearts:

As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me, they proved Me and saw My works.

Forty years long was I offended with that generation and I said: These always err in heart.

passed in a resort of pleasure, or in congenial company, or in the enjoyment of a lover's presence.

Love Speeds Time

For our Lord, then, the Forty Hours that are beginning today will be short and swift, provided He will have loving attendants to keep Him company; for He positively declares that it is His delight to be with the children of men. They are His treasure whom He has redeemed "with a great price" (1 Cor., 6, 20), and where His treasure is there His heart is (Matt., 6, 21).

For us the Forty Hours will also be very short, if we reciprocate the love of Jesus for us. Jacob of old had fallen in love with Rachel, the daughter of Laban. He said to her father: "I will serve thee seven years for Rachel, thy younger daughter" (Gen., 29, 18); . . . and they seemed but a few days, because of the greatness of his love" (ib., 20).

If our love for our Eucharistic Lord is proportionally great, the Forty Hours will seem but a few minutes. Far from being long and tedious they will run on apace and end much to our regret. Such is always the experience of true lovers as to their trysting periods. The Forty Hours' Devotion is the big tryst between Jesus and our souls. If we properly appreciate it and turn it to account, it will be over before we realize

And these men have not known My ways: so I swore in My wrath that they shall not enter into My rest.

Prayer.

(Imit. 3, 5.)

I bless Thee, heavenly Father, Father of my Lord Jesus Christ, because Thou hast vouchsafed to be mindful of so poor a wretch as I am. O Father of mercies and God of all comfort, I give thanks to Thee, who art sometimes pleased to refresh with Thy consolation me who am unworthy of any consolation. I bless Thee and glorify Thee evermore, together with Thy only-begotten Son and the Holy Ghost, the Comforter, to all eternity.

Come then, Lord God, Holy One That lovest me! for when Thou shalt come into my heart, all that is within me will leap with joy. Thou art my glory and the rejoicing of my heart. Thou art my hope and my refuge in the day of my tribulation. But, because I am as yet weak in love and imperfect in virtue, therefore do I stand in need of being strengthened and comforted by Thee. Wherefore visit me again and again; and instruct me by all holy discipline. Free me from evil passions and heal my heart of all inordinate affections; that being inwardly healed and thoroughly cleansed, I may become fit to love, strong to suffer and constant to persevere. Amen.

that it has well started. "When Jesus is with us, all is well . . . and to be with Jesus is a sweet paradise" (Imit. 2, 8).

Rehearsing for Eternity

We are going to spend our eternity with Jesus. At least such is our fond hope and burning desire. This life is, as it were, the apprenticeship of this eternal union or, if you prefer, we are now in the term of courtship preparatory to the everlasting mystic wedding between God and our soul. As in courtship lovers are not always together but only at regular intervals, so on earth God and our soul meet for a mutual exchange of the profession and tokens of love only at stated times. None of these times is perhaps more protracted and intense than the Forty Hours.

Courtship and Marriage

The period of wooing towards an earthly marriage is often known to be sweeter and more delightful than the time after marriage. It is an instance of anticipation being more pleasing than the reality. Whereas the couple as mere lovers sighed and pined for each other's presence with painful impatience, as consorts they bore and weary each other by their tiresome company. Ardently yearned for as a means to satisfy and allay the uncontrollable fervor of their love, wedlock frequently stifles and puts an end to the

PSALM 95.

Cantate Domino.

An exhortation to praise God for the coming of Christ and His kingdom.

Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

Sing ye to the Lord and bless His name: shew forth His salvation from day to day.

Declare His glory among the Gentiles: His wonders among all people.

For the Lord is great and exceedingly to be praised: He is to be feared above all gods.

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Praise and beauty are before Him: holiness and majesty in His sanctuary.

Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honor:

Bring to the Lord glory unto His name. Bring up sacrifices and come into His courts:

Adore ye the Lord in His holy court. Let all the earth be moved at His presence.

Say ye among the Gentiles, the Lord hath reigned. For He hath corrected the world, which shall not be moved: He will judge the people with justice.

very love that called it into being. This is not the general course of marriage; it should never be the course of it: yet, alas, the realization of this picture is not infrequent. Too often in real life is verified the cynical remark of an over-ardent suitor who said to the girl of his choice: "Dearest one, the love of you has begun to possess and obsess me so completely that I can neither sleep nor eat nor work for the thought and desire of you. Hence I want to marry you, so I can forget you."

Wooing Jesus

But as regards our courting period with Jesus, namely our pilgrimage on this earth, delicious as it can be made to be by grace and love, it can never in any way reach the sweetness of the union in heaven. And this union, far from ending the love that brought it on, will but be the complete and lasting revelation of how rapturous, ecstatic and inebriating true love between God and His creature can be.

The courtship for an earthly marriage can be excessive in its ardor either as to the frequency of the visits or the manner of them. Not so the courtship between Jesus and the soul. It can never be overdone. They can neither meet too often nor be too fervent in the meeting.

Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof: The fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice.

Before the face of the Lord, because He cometh: because He cometh to judge the earth. He shall judge the world with justice, and the people with His truth.

Prayer.

(Imit. 3, 21.)

Grant me, most sweet and loving Jesus, to rest in Thee above all things created; above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all merit and desire, above all gifts and boons which thou canst give and infuse, above all joy and jubilation which the mind can contain and feel; in a word, above all angels and archangels and all the host of heaven, above all things visible and invisible; and above all that is not Thee, my God. For Thou, O Lord my God, art above all things best; Thou alone most high, Thou alone most powerful, Thou alone most sufficient and most full, Thou alone most sweet and most comfortable.

Too Violent to Last

An earthly courtship that becomes extravagant and immoderate usually does not end well. "Violenta non durant." "What is violent does not last long," says an old Roman proverb. The intemperate indulgence soon begets nausea of the very love that evoked it; and the marriage that he once desired too ardently the onetime lover now recoils from with repugnance. Or, if the marriage for some reason is nevertheless contracted, the fervent, passionate, wild and reckless suitor frequently develops into an indifferent, cold, apathetic and most undesirable spouse.

No Excess Possible Here

Contrariwise the courtship of Jesus and the soul grows the more gratifying and satisfying the more fervently it is pursued and the longer it is nursed. More than thirteen hundred years ago St. Gregory nicely established the difference between the enjoyment of earthly and of heavenly gifts. The first, he says, entice us strongly, but if we give way to the lure and partake of them to our fill they soon lose their savor and become dull and insipid. The second, however, offer but slight attraction at the beginning, but the more they are tasted and indulged in, the sweeter and more ravishing they grow. In the testimony of all the saints, past and present, the taste of Jesus and His love bears up this assertion.

Thou alone most fair and most loving, Thou alone most noble and most glorious above all things; in Whom all things are at once and perfectly good, and ever have been, and shall be. And therefore, whatever Thou bestowest upon me beside Thyself, or whatever Thou revealest or promisest concerning Thyself, as long as I do not see or fully enjoy Thee, is too little and fails to satisfy me. Because indeed my heart can not truly rest nor be entirely contented, unless it rest in Thee and rise above all Thy gifts and all things created. Amen.

PSALM 96.

Dominus Regnavit.

All are invited to rejoice at the glorious coming and reign of Christ.

The Lord hath reigned, let the earth rejoice: let many islands be glad.

Clouds and darkness are round about Him: justice and judgment are the establishment of His throne.

A fire shall go before Him, and shall burn His enemies round about.

His lightnings have shone forth to the world: the earth saw and trembled.

The Seraph of Love

When there is a question of human love, though it may sound harsh and almost profane, there is often, alas, some truth in the saying: "Love brings heaven down to this earth, and raises hell." But when we deal with the love of Jesus for us, and ours for Him, it is true in the highest degree, that love brings heaven down into our hearts and quenches in us every fear of hell. With the great and dear St. Francis of Assisi, the Seraph of Love, we pray: "May the burning and most sweet power of Thy love, O Lord Jesus Christ, I beseech Thee, absorb my mind, that I may die through love of Thy love, Who wast graciously pleased to die through love of my love." And with the seraphic St. Teresa we say, that others may surpass us in glory, but no one must excel us in the love of Jesus, our Lord.

God Is Love

It may startle and even shock one or the other pious reader to be told so much about courtship and love in the very beginning of a book that deals with the Most Holy Sacrament, the Bread of Angels, and the Wine that strengthens virgins. But it is our Lord Himself Who always, and not without visible delight, brings into relief the element of love when there is question of the relations between Him and us. He assures us that He came to send His fire upon this earth,

The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.

The heavens declared His justice: and all people saw His glory.

Let them be all confounded that adore graven things, and that glory in their idols. Adore Him, all you His angels:

Sion heard, and was glad. And the daughters of Juda rejoiced, because of Thy judgments, O Lord.

For Thou art the most high Lord over all the earth: Thou art exalted exceedingly above all gods.

You that love the Lord, hate evil: the Lord preserveth the souls of His saints: He will deliver them out of the hand of the sinner.

Light is risen to the just, and joy to the right of heart.

Rejoice, ye just, in the Lord: and give praise to the remembrance of His holiness.

Prayer.

(Imit. 3, 21.)

O my most beloved Spouse, Christ Jesus, most pure Lover, Ruler of all creation; who will give me the wings of true liberty to fly and repose in Thee? Oh, when shall it be fully granted me to be at leisure and see how sweet Thou art, O Lord my

and His one desire is that it should burn. This is the fire of love. In the Bible He has His spouse to say as in a trance: "My Beloved is mine and I am His" (Cant., passim). And as in this life we can not speak of love except in a human fashion, the above allusions can hardly be taken umbrage at when we are entering upon a discussion of the Sacrament of Love, which perhaps more than anything else is the real, concrete and plastic embodiment of the Bible's definition of God when it says: "God is love" (1 John, 4, 8). "Nothing is sweeter than love; nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing fuller or better in heaven and on earth; for love is born of God, and can rest only in God above all things created" (Imit., 3, 5).

God Is Jealous

On one point there is much resemblance between the earthly and this mystic courtship. Both require singleness and concentration in the pursuit of the object of love. A suitor who is wooing several lady-loves at one and the same time, succeeds in pleasing and winning none, while sooner or later he is rejected by all. They spurn division and are jealous of rivalry. Even so our Lord declares that He is jealous (Exod., 20, 5), and hence the soul can conquer Him only by focusing all its love upon Him to the exclusion of every competition. There never has been an

God? When shall I fully recollect myself in Thee, that through the love of Thee I may not feel myself, but Thee alone, above all feeling and measure, in a manner not known to all?

But now I often sigh, and bear my unhappiness with grief: Because I meet with many evils in this vale of miseries, which frequently disturb me, sadden me, and bring a cloud over me; which often hinder and distract me, allure and entangle me, so that I may not have free access to Thee, nor enjoy Thy sweet embraces, so readily granted to the blessed spirits. Let my sighing move Thee, and this my manifold desolation upon earth. Amen.

PSALM 97.

Cantate Domino.

All are invited to praise the Lord, for the victories of Christ.

Sing ye to the Lord a new canticle: because He hath done wonderful things.

His right hand hath wrought for Him salvation, and His arm is holy.

The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

He hath remembered His mercy and His truth toward the house of Israel.

instance of a soul having done this to its regret. He has ever been found worthy of all the love bestowed upon Him, and has always returned it more than a hundredfold, in kind as well as in degree.

A Threefold Attitude

It is generally agreed among the Holy Fathers and Doctors of the Church, that our attitude towards Jesus in eternity will be regulated by our position towards Him in the Holy Eucharist on this earth. In this life there is possible a threefold relation to Jesus with various degrees and shades of difference. He Himself refers to this when He says: "I know thy works, that thou art neither cold, nor hot. But because thou art lukewarm . . . I will begin to vomit thee out of My mouth" (Apoc., 3, 15, 16).

Cold

There are many Catholics who are positively cold in their manner towards the Sacramental Jesus. They practically ignore Him and act as though He were non-existent, or as if they were unaware of His presence. They never attend Holy Mass, or receive Holy Communion, or contribute anything towards our Lord's tabernacle among men. Some there are who from human respect or a similar motive go to Mass and the Holy Table occasionally; but they either receive

All the ends of the earth have seen the salvation of our God.

Sing joyfully to God, all the earth; make melody, rejoice and sing.

Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm:

With long trumpets, and sound of cornet. Make a joyful noise before the Lord our King.

Let the sea be moved and the fulness thereof: the world and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together.

At the presence of the Lord: because He cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

Prayer.

(Imit. 3, 21.)

O Jesus, brightness of the eternal glory, comfort of the pilgrim soul, with Thee are my lips without a voice, and my very silence speaks to Thee. How long delays my Lord His coming? Let Him come to me, His poor servant, and make me glad; let Him stretch forth His hand and deliver me, a wretch, from all anguish. Come, come, for without Thee there will be no glad day nor hour, for Thou art my gladness, and without Thee my table is unspread.

Him sacrilegiously, or they neglect Mass and Communion when they please regardless of Jesus' pleasure in the matter.

They are cold on earth and they will be cold in eternity, so cold that their teeth will gnash with cold. The glow and warmth of our Lord's love will never reach or soothe them, for they will be entirely beyond its radius. Between Him and them there will be so vast and deep a chasm (Luke, 16, 26,) that even the power and goodness of God will not be able to bridge it, restrained as they will be by His holiness and justice.

And to this indescribable coldness will be joined an inconceivable darkness which the very brightness of God will never dispel or illuminate. Having fled the Light and stayed stubbornly and maliciously aloof from it here, they will be barred from its benign influence forever in eternity. There is no doubt about this.

Tepid

The second category of Catholics is made up of those who are lukewarm in their conduct towards the Adorable Sacrament. There is no flame, no ardor, no spirit in their faith and love. They assist at Holy Mass under compulsion, and receive Holy Communion under protest. They would attend upon neither if they were not bound to do it. This sentiment betrays itself in their carriage at the Holy Sacrifice and at Holy

I am miserable, and in a manner imprisoned and laden with fetters, till Thou comfort me with the light of Thy presence, and restore me to liberty and show me a cheerful countenance. Let others seek, instead of Thee, whatever else they please; nothing else the while pleases me, nor shall please me but Thou, my God, my hope, my eternal salvation. I will not hold my peace nor cease to entreat Thee until Thy grace returns and Thou speakest inwardly to me. Amen.

PSALM 102.

Benedic, Anima.

Thanksgiving to God for His mercies.

Bless the Lord, O my soul: and let all that is within me bless His holy Name.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Who forgiveth all thy iniquities: Who healeth all thy diseases.

Who redeemeth thy life from destruction: Who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies, and judgment for all that suffer wrong.

Communion. They are in a hurry and full of impatience to see them over with, after having come to church late and ill-prepared. They are in the house of God with the body, but the soul is in the marts of business, on the fields of sports, in the halls of pleasure or—who knows where?

God Is Not Their Treasure

The sacred ceremonies of the august sacrifice bore and tire and vex them, if they pay any attention to them at all. Their contribution at the offertory is in the measure of their love or lack of love for Jesus in the Eucharist: as meagre and as niggardly as possible, just to keep up appearances. They would rather give nothing, if it weren't for the observation and comment it might cause. Before Mass is over they hasten out of church as from a spreading fire, to flee from an atmosphere of boredom to one of interest, from a scene of mental torture to one of pleasure, from a spectacle of indifference and apathy to one of sensations and thrills: in a word, from the presence of God into the company of the world; from where their heart is not, to where it is.

What will their attitude be in eternity? They are not entirely cold in unbelief and utter disregard of the Lord. They still want to have some hold on Him. They do not want to sever diplomatic relations with Him entirely and finally. They aim to steer clear of mortal sins, however little

He hath made His ways known to Moses: His wills to the children of Israel.

The Lord is compassionate and merciful: long-suffering and plenteous in mercy.

He will not always be angry: nor will He threaten for ever.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth: He hath strengthened His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on His children, so hath the Lord compassion on them that fear Him.

For He knoweth our frame.

He remembereth that we are dust.

Man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear Him.

And His justice unto children's children,

To such as keep His covenant. And are mindful of His commandments to do them.

The Lord hath prepared His throne in heaven: and His kingdom shall rule over all.

they are concerned about the guilt of all kinds of venial sins. What relation, then, will they have towards Jesus in eternity? Is there anything like lukewarmness of behavior there?

Either, Or

There is not. In eternity one is either cold or hot; there is no intermediate stage. All spiritual writers tell us that the condition of lukewarmness does not and can not last long as such. Either it is fanned to the heat of attachment to Christ, or it degenerates into the coldness of aversion from Him. The latter seems to be the more probable to judge from our Lord's threatening words: "I will begin to vomit thee out of My mouth." Unless they check and reclaim themselves betimes the subjects of tepidity will soon neglect Holy Mass ever and anon, forego Holy Communion even at Easter time, or receive it with an unrepented mortal sin on the soul, and thus dispose themselves for the place of everlasting darkness and coldness beyond.

Hot

But the great majority of Catholics, we hope, belong to the warm or hot class with reference to their God in the Adorable Sacrament. They love it from some heavenly instinct. It attracts them even as a magnet attracts the steel. They turn to it as the sunflower turns towards the sun

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders.

Bless the Lord, all ye His hosts: you ministers of His that do His will.

Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Prayer.

(Imit. 3, 21.)

Lord, I have called upon Thee, and have desired to enjoy Thee, being ready to reject all things for Thee. For Thou didst first stir me up that I might seek Thee. Be Thou therefore blessed, O Lord, Who hast done this goodness to Thy servant according to the multitude of Thy mercy.

What more has Thy servant to say in Thy presence, but to humble himself exceedingly before Thee, always remembering his own iniquity and vileness. For there is none like unto Thee amongst all things wonderful in heaven or on earth. Thy works are very good, Thy judgments are true, and by Thy providence all things are ruled. Praise therefore and glory be to Thee, O Wisdom of the Father; let my mouth praise and bless Thee, my soul and all created things together. Amen.

at its rising and setting and during its course through the heavens. They love it in all its phases and manifestations: as a sacrifice, as a food, and as company. They devote what time they have to it, gladly, cheerfully, passionately. They are eager for the time to come when they can wait upon it, and are pained at the thought of having to part from it. "When it is present they imitate it: and they desire it (through spiritual Communion) when it hath withdrawn itself" (Wisd., 4, 2). In the best sense of the word they are in love with Love: not with an earthly love that is fickle, nor with a carnal love that is disgusting, but with a heavenly Love that is abiding, and with a divine Love that is satisfying. There are degrees in this love, and there is no limit to the possibilities of its ardor and sweetness save the finite capacity of the created lover.

In Heaven

It is easy to gauge their prospective relations with Jesus in heaven. There will be the same love between them, but the glow and the deliciousness of it will be clarified and sublimated to an ineffable degree, and the closeness of Jesus and the soul will be ecstatic beyond words, without interruption and cessation throughout all eternity. Nor is this a mere dream, or the creation of an over-eager desire, or the hallucination of a

PSALM 92.

Dominus Regnavit.

The glory and stability of the kingdom; that is, of the Church of Christ.

The Lord hath reigned. He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself.

For He hath established the world which shall not be moved.

Thy throne is prepared from of old: Thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves.

With the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh Thy house, O Lord, unto length of days.

Prayer.

(Imit. 3, 5.)

My God, my Love, Thou art all mine and I am all Thine. Enlarge me in Thy love, that I may learn to taste with the inner mouth of the heart

religiously excited mind, but is a fact substantiated by the Eternal Truth Itself Who says: "Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more . . . Behold I make all things new" (Apoc., 21, 3).

The Keynote Speech of His Campaign

To use a common illustration, if it can be done without irreverence, this declaration of the Lord is the keynote speech of His campaign, and His solemn promise to His faithful followers. Are we going to be its beneficiaries? Our carriage towards the Most Blessed Sacrament will give the definite answer to this question.

We are now entering upon the Forty Hours to inspect this behavior of ours, to correct and heat it, if cold or lukewarm, and to maintain and fan it, if already hot and fervent. This thought alone is sufficient to make us realize, appreciate, cherish and improve this grand season of grace. If the Holy Eucharist is the Sacrament of Love, the Forty Hours is the supreme earthly season of love. No other so much as it resembles the love and rapture of heaven. None other is so much fraught with the bounties and favors of heaven. It is an instance of divine Love running

how sweet it is to love, and to be dissolved and swim in a sea of love. Let me be possessed by love, going above myself through excess of fervor and awe.

Let me sing the song of love, let me follow Thee, my Beloved, on high, let my soul lose herself in Thy praises, exulting in love. Let me love Thee more than myself, and myself only for Thee, and all in Thee who truly love Thee, as the law of love which shines forth from Thee commands. Amen.

Solomon's Prayer.

(2 Par. 6, 14 ecc.)

O Lord God of Israel, there is no God like Thee in heaven nor on earth: Who keepest covenant and mercy with Thy servants, that walk before Thee with all their hearts. And now, Lord God of Isreal, let Thy word be established which Thou hast spoken to Thy servant David.

Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain Thee, how much less this house, which I have built? But to this end only it is made, that Thou mayest regard the prayer of Thy servant and his supplication, O Lord my God: and mayest hear the prayers which Thy servant poureth out before Thee.

riot with its benefits and graces. In its celestial profusion of spiritual riches this Love recognizes no barrier and is restrained by no consideration in the Forty Hours. It is the revelry of divine largess at its crest.

No Sinner Too Far Away to Return

However far, then, a sinner may have gotten away from the fount of living waters by digging for himself "cisterns, broken cisterns that can hold no water" (Jer., 2, 13); in other words, no matter how long a period may have elapsed since he received Holy Communion worthily, or attended Holy Mass devoutly, and how many sacrileges he may have committed by an unworthy reception of the Angelic Bread or otherwise: in the Forty Hours he will be welcomed and urged to return to his Father's table again, and the return will be rendered easy and light; and the banquet will be sweeter and the feast merrier than it has ever been in the days of innocence and unbroken loyalty (Luke, 15).

The Hookworm of the Spirit

Or, if the spiritual hookworm has entered into the soul and rendered it torpid, sluggish, listless and indifferent towards the Holy Eucharist, gradually gnawing away all the vigor of faith and love, and filling the soul with ennui and revulsion at the sacred mysteries: now is the

That Thou mayest open Thy eyes upon this house day and night upon the place wherein Thou hast promised that Thy Name should be called upon. And that Thou wouldst hear the prayer which Thy servant prayeth in it: hearken then to the prayers of Thy servant, and of Thy people Israel. Whosoever shall pray in this place, hear Thou from Thy dwelling place, that is, from heaven, and shew mercy.

If Thy people Israel be overcome by their enemies (for they will sin against Thee), and being converted shall do penance, and call upon Thy name, and pray to Thee in this place. Then hear Thou from heaven, and forgive the sin of Thy people Israel, and bring them back into the land, which Thou gavest to them, and their fathers. If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to Thee in this place, and confess to Thy Name, and be converted from their sins, when Thou dost afflict them.

Then hear Thou from heaven, O Lord, and forgive the sins of Thy servants and of Thy people Israel, and teach them the good way, in which they may walk: and give rain to Thy land which Thou hast given to Thy people to possess. If a famine arise in the land, or a pestilence, or blasting, or mildew, or locusts, or caterpillars: or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon

time to kill this menace to spiritual health and growth by the injection of the new heat and blast of divine love which the Forty Hours richly supply.

The Soul's Harvest

They who have remained loyal and devoted to their Eucharistic King need no special spur or stimulation to turn this high tide of God's love to the best account. To them it is the eucharistic harvest for the year. Whatever they have accumulated in the way of faith and love towards the sacramental Jesus in the past year will now coalesce to one grand and sweet triumph of loving union and amorous converse between them and their heart's One Treasure. It will be for them a continuous frenzy of spiritual joy and heavenly delight. It will go hard for them to realize that they are still on earth. It will be an ordeal for them to tear themselves away from the eucharistic presence long enough to attend to their vocational work and business. They will have more than ever a foretaste of the "torrent of delights" and the "inebriation" of pleasure God has in store for those that love Him.

The Sun of Our Spiritual Life

The little Consecrated Host of the divine Sacrament is the Sun of the solar system of immortal souls. If we are to derive from it the supernatural light and strength we need for

them: Then if any of Thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house.

Hear Thou from heaven, from Thy high dwelling place, and forgive, and render to every one according to his ways, which Thou knowest him to have in his heart: (for Thou only knowest the hearts of the children of men:) That they may fear Thee, and walk in Thy ways all the days that they live upon the face of the land, which Thou hast given to our fathers.

If the stranger also, who is not of Thy people Israel, come from a far country, for the sake of Thy great name, and Thy strong hand, and Thy stretched out arm, and adore in this place: Hear Thou from heaven thy firm dwelling place, and do all that which that stranger shall call upon Thee for: that all the people of the earth may know Thy name, and may fear Thee, as Thy people Israel, and may know, that Thy name is invoked upon this house, which I have built.

If Thy people go out to war against their enemies, by the way that Thou shalt send them, and adore Thee towards the way of this city, which Thou hast chosen, and the house which I have built to Thy name: Then hear Thou from heaven their prayers, and their supplications and revenge them. And if they sin

salvation we must revolve regularly about this heavenly Sun by means of regular attendance at Holy Mass and at the Holy Table. Once we get out of this orbit we have no other hope but the one to return to it through the mercy of God. Let us do this now in case we have strayed from our orbit and, in consequence, feel spiritually out of joint, uneasy, unhappy and wretched.

And those who have remained loyal to Jesus must try, by quickening and multiplying their revolutions of love around the Eucharistic Sun, namely by increasing the number, and raising the ardor of their Holy Masses, Communions, Benedictions and visits, to get closer and faster to their source and center of life, the Alpha and Omega, the grand beginning and glorious end of their being (Apoc., 1, 8).

Whoever we may be and howsoever our condition of soul, we have every reason to give Jesus in the Forty Hours a most hearty welcome. If it is His delight to be with the children of men (Proverbs, 8, 31), it will be ours to be with the Savior of men. With all our heart let us repeat: "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest!" (Matt., 21, 9.)

An Impressive Scene

St. Paschal Baylon was a Spanish lay-brother of the Franciscan Order. His faith in, and love

against Thee (for there is no man that sinneth not) and Thou be angry with them and deliver them up to their enemies and they lead them away captive to a land either afar off, or near at hand.

And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to Thee in the land of their captivity saying: We have sinned, we have done wickedly, we have dealt unjustly: And return to Thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore Thee towards the way of their own land which Thou gavest their fathers, and of the city which Thou hast chosen, and the house which I have built to Thy name:

Then hear Thou from heaven, that is, from Thy firm dwelling place, their prayers, and do judgment, and forgive Thy people, although they have sinned: For Thou art my God: let Thy eyes, I beseech Thee, be open, and let Thy ears be attentive to the prayer, that is made in this place. Now therefore arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength: let Thy priests, O Lord God, put on salvation, and Thy saints rejoice in good things. O Lord God, turn not away the face of Thy anointed: remember the mercies of David Thy servant. Amen.

for Jesus in the Holy Eucharist were marvelous; so much so, that the Church has declared him to be the Patron of all Eucharistic Leagues for priests, religious and seculars, and of all Eucharistic Congresses, of the present time and for all times to come. This is a great, but well-deserved distinction.

When St. Paschal died, everyone knew a saint had passed away. His funeral was largely attended. As the funeral Mass was being celebrated, at the consecration of the bread the body of the saint was seen to rise; the eyes opened and lovingly greeted Jesus in the elevated Host. When the priest deposited the Host on the altar, the eyes closed and the body reclined. The same phenomenon occurred at the elevation of the chalice with the Precious Blood of Jesus. The eyes of the saint again saluted it most lovingly. Everyone present was astounded. But was it really so surprising, that the eyes, which in life had had but one object of love and one magnet of attraction, should have maintained their lifelong practice even in death?

When you die, this miracle will not take place at your funeral Mass. But what it symbolized, and what is more, will happen: if the Holy Eucharist has been your treasure in life, no sooner the eyes of your body, after having greeted Jesus for the last time in the Holy Viaticum, close in death, the eyes of your soul will open in eternity.

Prayer Before a Crucifix.

Plenary indulgence on the usual conditions.

Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins, and a firm desire of amendment, whilst, with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five most precious wounds, having before my eyes that which David spoke in prophecy: "They pierced my hands and my feet, they have numbered all my bones."

The first object they will behold there will be Jesus Christ, your Savior, no longer hidden under the veils of bread, but in all His heavenly glory and sweetness. He will welcome you to His divine Heart and clasp you to it in everlasting love. How sweet it will be for you to say then: "Thou art the God of my heart, and the God that is my portion forever!" (Ps. 72, 26.) Amen.

Jesus, My Lord, My God.

Jesus, my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore,
O make us love Thee more and more.

Had I but Mary's sinless heart,
To love Thee with, my dearest King,
O with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
Sweet Sacrament! we Thee adore,
O make us love Thee more and more.

O see! within a creature's hand
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arms, on Mary's knee!
Sweet Sacrament! we Thee adore,
O make us love Thee more and more.

Thy Body, Soul, and Godhead, all!
O mystery of love divine! --
I can not compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament! we Thee adore,
O make us love Thee more and more.

LECTURE II.

The Purpose of the Forty Hours.

> "Thou didst feed Thy people with the food of angels, and gavest them bread from heaven, prepared without labor; having in it all that is delicious, and the sweetness of every taste" (*Wisd., 16, 20*).

IT is a custom increasing in frequency and expanding in observance to set apart and dedicate certain days and weeks to particular purposes, to emphasize the importance of these purposes and to hinder their being unduly overlooked or neglected. We have Mother's Day, Flag Day, Arbor Day, Apple Week, Flower Week and so on. Forty Hours is in a high and accentuated degree the Eucharistic Lord's Day when, more than on any other occasion throughout the year, save on Maundy Thursday and the feast of Corpus Christi, He is attended by His followers, and shown love, homage and adoration.

The Bargain Sale of Salvation

In a store, to urge and multiply sales, clever salesmen periodically arrange so-called bargain or fire sales, when things may be gotten at reduced prices and for easier payments. The Forty Hours' Devotion is a fire sale of salvation when, consumed by the flame of His love for souls,

PSALM 121.

Lætatus Sum In His.

The desire and hope of the just for the coming of the kingdom of God, and the peace of His Church.

I REJOICED at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem, which is built as a city, which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because their seats have sat in judgment, seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Let peace be in thy strength: and abundance in thy towers.

For the sake of my brethern, and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Jesus offers heaven at a lower price and on easier terms to all willing purchasers. In other words, during the Forty Hours, owing to the copious bestowal of His sweetening and comforting grace, our Savior renders it easy for any sinner to return to Him in true penance, and for any just person to confirm himself forever in His love.

Taxes Made Easy

If, when the public taxes are due, the tax collector would say to those in arrears and quite unable to meet their payments: "If you are willing to pay your debts, I shall give you the money wherewith to pay them," not one would demur, or decline the offer. Similarly our Lord in the Forty Hours, when everyone who desires to be a citizen of heaven some day should settle his accounts with God, assures those who are deep in debt with Him, that He will gladly give them the wherewithal to pay their dues, provided they are willing to liquidate them. This is indeed a fair and most generous proposition.

And as regards the just who want to make sure their election (2 Peter, 1, 10), in the Forty Hours they can often make the last payment on their heavenly home, after which it will be theirs beyond question, jeopardy or dispute. They may not be aware of it, but the Lord definitely enters their names and heavenly possessions in the Book of Life.

Prayer.

(Imit. 3, 2.)

Speak, Lord, for Thy servant heareth. I am Thy servant; give me understanding that I may know Thy testimonies. Incline my heart to the words of Thy mouth; let Thy speech distil as the dew. The children of Israel said to Moses, of old time: Speak Thou to us, and we will hear; let not the Lord speak to us, lest we die. Not thus, O Lord, not thus do I pray; but rather with Samuel the prophet I humbly and longingly entreat: Speak, Lord, for Thy servant heareth.

Let not Moses nor any prophet speak to me; but speak Thou rather, O Lord God, Who art the inspirer and enlightener of all the prophets: for Thou alone without them canst perfectly instruct me, but they without Thee will avail nothing. They may indeed sound forth words, but they do not add to them the spirit. They speak well; but, if Thou be silent, they do not set the heart on fire. They deliver the letter, but Thou openest the sense.

They bring forth the mysteries, but Thou bringest out the sense of the things signified. They proclaim the commandments, but Thou enablest us to fulfill them. They show the way, but Thou givest strength to walk in it. They work only outwardly, but Thou instructest and enlightenest the heart. They water outwardly,

Why Forty Hours?

As far as can be established historically, it seems that the Forty Hours, in the present form, originated about four hundred years ago. The devotion was extended to forty hours in memory of the period which our Lord was considered to have spent in the tomb, and as a variant of the custom in vogue in the Middle Ages of preserving the Most Holy Sacrament in the holy sepulchre from Maundy Thursday until Holy Saturday. In Rome and many other places the Forty Hours' Devotion in honor of the Eucharistic Lord is observed consecutively, without interruption day and night. In our country, however, save in some chapels of religious institutions and several parish churches, the devotion is suspended throughout the night and is protracted over three days, with due dispensation and without any loss of the rich indulgences granted for the devotion.

The Indulgences of the Forty Hours

These indulgences may profitably be mentioned at once. It is to be remarked, that they are among the few which persons can gain for themselves even during the Holy Year; so much is the Church intent upon inducing the faithful to pay due attention to our Savior during His big tryst of love.

Whoever in true repentance receives the sacraments of penance and the Eucharist, visits

but Thou givest the increase. They cry out with words, but Thou givest understanding to the hearing.

Let not then Moses speak to me, but Thou O Lord God, eternal truth; lest perchance I die and be made, without fruit, if I be only outwardly admonished and not enkindled within. Lest the word which I have heard and not fulfilled, known and not loved, believed and not kept, rise up in judgment against me. Speak then, Lord, for Thy servant heareth; for Thou hast the words of eternal life. Speak to me for some comfort to my soul, and for the amendment of my whole life, and to Thy praise and glory and everlasting honor. Amen.

PSALM 137.

Confitebor Tibi.

Thanksgiving to God for His benefits.

I will praise Thee, O Lord, with my whole heart: for Thou hast heard the words of my mouth.

I will sing praise to Thee in the sight of the angels.

I will worship towards Thy holy temple, and I will give glory to Thy Name.

the church in which the Blessed Sacrament is exposed on one of the three days of the exposition, and prays for the intention of the Sovereign Pontiff, gains a plenary indulgence. These sacraments need not be received in the church of the exposition. But if one receives Holy Communion in the church of the exposition and during the exposition, this visit may count as the one prescribed to gain the indulgence.

The visit must be made during the exposition. It must not necessarily last an entire hour. Invalids and those suffering from chronic diseases, who can not visit the church or receive Holy Communion, may be dispensed from one or both of these conditions of the indulgence, and assigned some other work instead by the confessor. The same privilege holds good for the sick and aged in religious communities.

A partial indulgence of ten years and ten quarantines is granted as often as the church is visited and a short time is spent in prayer. It must be remembered, however, that no indulgence can be gained without true sorrow for sin. The indulgences of the Forty Hours are applicable to the souls in purgatory.

As a prayer for the intentions of the Supreme Pontiff is frequently one of the conditions of an indulgence, it may be observed that the intentions of the Holy Father are: the spread of the Catholic faith, the triumph of Holy Church, the

For Thy mercy, and for Thy truth: for Thou hast magnified Thy holy Name above all.

In what day soever I shall call upon Thee, hear me: Thou shalt multiply strength in my soul.

May all the kings of the earth give glory to Thee: for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

For the Lord is high, and looketh on the low: and the high He knoweth afar off.

If I shall walk in the midst of tribulation, Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of my enemies: and Thy right hand hath saved me.

The Lord will repay for me: Thy mercy, O Lord, endureth for ever: O despise not the works of Thy hands.

PSALM 120.

Levavi Oculos.

God is the keeper of His servants.

I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, Who made heaven and earth.

conversion of sinners, peace and union among Christian princes and rulers, and the extirpation of heresy.

A Public Devotion

The Forty Hours' Adoration begins and ends, wherever this is possible, with a solemn procession in honor of the Most Blessed Sacrament. The Litany of the Saints is also sung or chanted at the beginning and at the end of the sacred service. This procession and the litany will receive consideration in a future lecture.

The Forty Hours is not a private but a public devotion. In this, too, there is a significance in which we are all interested. Being of a public nature, it is conducted, and it dispenses its benefits, by way of solidarity: one for all, and all for one. Each one contributes to its general success, and its spiritual emoluments redound to the benefit of all. Just as a regent, who is feted and given a great reception and ovation by a city as such, confers special favors upon the entire city which will accrue to the profit of all citizens, even of those who did not participate in the festivities: so our Lord in the Forty Hours, in view of this public testimony of love, bestows celestial favors on the entire parish, which will enrich even those who for some reason take no part in the exhibition of homage to Him.

May He not suffer thy foot to be moved: neither let Him slumber That keepeth thee.

Behold He shall neither slumber nor sleep, That keepeth Israel.

The Lord is thy keeper, the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

May the Lord keep thy coming in and thy going out: from henceforth now and for ever.

PSALM 122.

Ad te Levavi.

A prayer in affliction, with confidence in God.

To Thee have I lifted up my eyes, Who dwellest in heaven.

Behold as the eyes of servants are on the hands of their masters.

As the eyes of the handmaid are on the hands of her mistress; so are our eyes unto the Lord our God, until He have mercy on us.

Have mercy on us, O Lord, have mercy on us; for we are greatly filled with contempt.

For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

There Is a Difference

And yet there is a difference. The sovereign above mentioned will grant privileges to the entire city, it is true, but at the same time he will heap special honors and bounties upon those who for some reason distinguish themselves in the display in his honor; and in this he will be guided by the merit of the individuals, by the measure of their love and sacrifices for him.

In the same manner we can hardly conceive of Forty Hours being observed in a parish without a particular effusion of grace on all its members, good, bad and indifferent. Yet it is equally true, that there will be many and great distinctions in the grades of this effusion dependently upon the differences in the faith and love and sacrifices of the beneficiaries of the mercies of Jesus.

From this we infer that our personal profit from the Forty Hours' Devotion will depend very much on our personal attitude towards, and our behavior in it. If anywhere, at any time, our Lord's parable of the sower and the seed, reaping a hundredfold, sixtyfold, thirtyfold and no fruit, is verified, it is in the Forty Hours. It will therefore behove us to consider well the value of this most extraordinary season of grace in order that it may not pass without rendering us securer of heaven, and richer in it.

PSALM 119.

Ad Dominum.

A prayer in tribulation.

In my trouble I cried to the Lord: and He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

My soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Prayer.

(Imit. 3, 3.)

O Lord my God, Thou art all my good; and who am I, that I should presume to speak to Thee? I am Thy least, Thy poorest servant, and a wretched little worm, poorer far and more contemptible than I know or dare express. Yet remember, O Lord, that I am nothing, I have

Good Roads

"Prepare ye the way of the Lord, make straight His paths" (Luke 3, 4). Today we are no doubt more in a position to evaluate this illustration of the Baptist than were people in times past. Never were good roads so much the topic of discussion and the burden of taxation as in this era of the automobiles. The making and repairing of roads goes on continuously. The better and smoother the road, the greater the satisfaction and pleasure of the visitors.

Jesus sends His prophet to tell us of His fondness for good roads in a spiritual sense when He intends to visit the souls of His chosen ones. He is never more eager to visit them with His best gifts than during the Forty Hours. Hence He wants the road to our soul to be open, even and easy. He will balk at a detour sign in the shape of a contumacious mortal sin, and He will slacken His gait and hesitate not a little, if He notices that the road, though not closed by serious sin, is yet bumpy, rutty and uninviting through venial carelessness and indifference. Now, then, at the very beginning of the Forty Hours, is the time for you to hurry to prepare the way to your soul, if you have not yet attended to it. Make the way so inviting with the warm and loving welcome you give our Lord that He can not miss or evade it, or restrain His gait of love upon it.

nothing and can do nothing. Thou alone art good, just, and holy; Thou canst do all things; Thou givest all things; Thou fillest all things; leaving only the sinner empty. Remember Thy mercies and fill my heart with Thy grace, Thou Who willest not that Thy works should be in vain.

How can I bear myself in this wretched life, unless Thou givest me strength by Thy mercy and grace? Turn not Thy face from me, delay not Thy visitation, withdraw not Thy comfort; lest my soul become as earth without water unto Thee. O Lord, teach me to do Thy will, teach me to walk worthily and humbly before Thee; for Thou art my wisdom, Who knowest me in truth, and Who knewest me before the world was made, and before I was born in the world. Amen.

PSALM 123.

Nisi Quia Dominus.

The Church giveth glory to God for her deliverance from the hands of her enemies.

If it had not been that the Lord was with us, let Israel now say:

If it had not been that the Lord was with us, when men rose up against us.

What I have just said refers to personal preparation. But in general the way is prepared for the Lord in His solemn visit of the Forty Hours by the parish as such. You have discharged this duty well. You have diligently cleaned the church, brought flowers in profusion and prepared the altars splendidly. Provision has been made for special talks or instructions on the Most Holy Sacrament, and good and inspiring music has been carefully rehearsed. The altar boys have been closely drilled in their part of the divine services, and the children have been thoroughly practised and supplied with fitting garments for the procession. In a word, everything is ready. Jesus will feel at home here, provided you will be faithful in keeping Him company throughout His visit, and in yielding to His inspirations.

"Too Late!"

In one of his books the ancient Roman philosopher Cicero states that it is the part of wisdom to forestall regret at mistakes made or opportunities neglected. In other words we should spare ourselves the painful exclamation: "Too late!" How many people, for instance, had the opportunity years ago to invest money in the nascent oil or automobile business which would have multiplied the invested capital immensely. After realizing their loss they cried out broken-heartedly: Too late!

Perhaps they had swallowed us up alive. When their fury was enkindled against us.

Perhaps the waters had swallowed us up.

Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

Blessed be the Lord, who hath not given us to be a prey to their teeth.

Our soul hath been delivered as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the Name of the Lord, Who made heaven and earth.

PSALM 124.

Qui Confidunt.

The just are always under God's protection.

They that trust in the Lord shall be as Mount Sion: He shall not be moved for ever that dwelleth

In Jerusalem. Mountains are round about it: so the Lord is round about His people from henceforth now and for ever.

For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

Perhaps this loss was after all for them a blessing in disguise, as much money is known to be one of the most insidious and successful traps the devil uses to inveigle souls into his infernal power. But when an opportunity of immense spiritual possibilities, such as the Forty Hours, is passed up, the regret: Too late! will always be well-founded and bitter. Here the words of Shakespeare come to mind:

> "There is a tide in the affairs of men,
> Which, taken at the flood leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

The Number Forty

The number forty is a biblical number, occurring in the sacred story again and again. Wherever we find it in the Bible the connection contains some wholesome lesson and practical direction for us with regard to the Forty Hours. To the cold and disinterested reader the application may seem forced and far-fetched; but for the lovêr of the Eucharistic King it will contain a welcome and delicious fruit.

A Deluge of Graces

At the time of the deluge it rained forty days and forty nights, and the waters came not only from above but also from below, covering the earth in punishment for the sins of mankind

Do good, O Lord, to those that are good, and to the upright of heart.

But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALM 125.

In Convertendo.

The people of God rejoice at their delivery from captivity.

When the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears shall reap in joy.

Going they went and wept, casting their seeds.

But coming they shall come with joyfulness, carrying their sheaves.

which had become fleshly, because of its general and depraved indulgence in sensuous and voluptuous gratifications.

In the Forty Hours not the punishments but the blessings of God pour from all sources and all sides: the Holy Masses, Holy Communions and eucharistic visits of the people, and from their edifying and inspiring faith in and love for their unseen God, so that the redeeming Blood of Jesus compasses the whole parish round about and floods it unto the forgiveness of all the sins, and to the salvation of all the members of the parish.

And just as Noah felt safe and secure in God's hands when all the world was going to perdition and, by thinking of God and His love incessantly, gave thanks for this signal benefit conferred upon him, so we must have a sense of safety in the presence of Jesus in the Forty Hours, while the sinful world is dancing and making merry, as before the deluge, unto its eternal perdition; and we must express our gratitude by loving thoughts of and fond attendance on the Lord in His Holy Sacrament.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!

In the Desert

The Jews were wandering forty years through the desert on their way to the Promised Land. Their safety from starvation, and their main

Prayer.

(Imit. 3, 8.)

I will speak to my Lord, though I am but dust and ashes. If I think anything better of myself, behold, Thou standest against me, and my sins bear true witness, and I can not gainsay it. But if I humble myself and bring myself to nothing, and give up all manner of esteem of myself, and account myself to be, as I am, mere dust, Thy grace will be gentle to me, and Thy light will draw nigh to my heart; and all self-esteem, how small soever, will be sunk in the depth of my own nothingness, and will there lose itself for ever. There Thou showest me to myself, what I am, what I have been, and what I have become; for I am nothing, and I knew it not.

If I am left to myself, behold I am nothing and all weakness; but if Thou shouldst suddenly look upon me, I presently become strong and am filled with a new joy. And it is very wonderful that I am so quickly raised up, and so graciously embraced by Thee, I, who by my own weight am always sinking to the bottom. It is Thy love that effects this, freely preventing me and assisting me in so many necessities; preserving me also from grievous dangers, and as I may truly say, delivering me from innumerable evils.

For by an evil loving of myself, I lost myself; and by seeking Thee alone and purely loving Thee,

support in their weary march and trying sojourn was the manna, the sweet and strengthening bread that fell from heaven early each morning. It was to make the Jews yearn more and more for the land flowing with milk and honey, and still more for their heavenly home from which this delicious food was sent.

The only way a Catholic can maintain himself on his earthly pilgrimage to heaven, and replenish the spiritual waste that goes on continually in the midst of the world and its manifold dangers, is by nourishing himself continually with the Bread of the Strong sent to him from heaven by God every morning. In the Forty Hours, at least, he will try to receive Jesus on each of the three days, and thus store up considerable soul-strength for the days ahead. These may make a terrific demand upon his reserve power. It is wise to be prepared.

At the same time the deliciousness of the Eucharistic Food will give him an idea of how delightful heaven must be in its most close, intimate, unceasing, and supernatural union with God. If it is so sweet to possess God under the veil of bread, how sweet will it be to possess and enjoy Him in immediate, direct, ecstatic and divine contact and absorption! Every additional reception of the Holy Sacrament ought to increase the communicant's homesickness for heaven, the real Promised Land.

I found both myself and Thee; and by this love I have more profoundly brought myself unto nothing. Because Thou, O most sweet, dealest with me above all desert, and above all that I dare hope or ask for. Blessed be Thou, my God; for though I am unworthy of all good, yet Thy generosity and infinite goodness never cease to do good even to those who are ungrateful and who are turned away from Thee. Turn us unto Thee, that we may be thankful, humble, and devout; for Thou art our salvation, our courage and our strength. Amen.

The Canticle of Anna.

(1 Kings, 2.)

My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in Thy salvation.

There is none holy as the Lord is: for there is no other beside Thee, and there is none strong like our God.

Do not multiply to speak lofty things boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to Him are thoughts prepared.

The bow of the mighty is overcome, and the weak are girt with strength.

On the Holy Mount with God

The greatest of prophets, Moses and Elias, who were selected by our Lord at His transfiguration as the typical representatives of the Law and the Prophets, were forty days on the holy mountain in prayer and converse with God. They were entirely lost to the world, and fasted from all corporal food. Nor was this abstraction from the world and this abstention from bodily food hard for them whilst they were in close association with God. He flooded their souls with such light, comfort and happiness that they did not even notice they were away from their homes and ordinary occupations.

Such should be our preoccupation with our Eucharistic God during the Forty Hours. We should cling to Him so closely and lovingly that, in the interest of His sweet company, we do not only sacrifice what business and social and recreational engagements we can reasonably dispense with, but our delight in His presence will be so great and all-possessing that we shall not even become aware of our sacrifice. If a Catholic, who regularly frequents shows throughout the entire year, can not or will not even sacrifice one or the other during Forty Hours to give the evenings to Jesus by taking part in the devotions, he certainly betrays little love and gratitude for Him Who deserves them most and repays them best.

They that were full before have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

The Lord killeth and maketh alive, He bringeth down to hell and bringeth back again.

The Lord maketh poor and maketh rich, He humbleth and He exalteth.

He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that He may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them He hath set the world.

He will keep the feet of His saints, and the wicked shall be silent in darkness, because no man shall prevail by his own strength.

The adversaries of the Lord shall fear Him: and upon them shall He thunder in the heavens. The Lord shall judge the ends of the earth, and He shall give empire to His king, and shall exalt the horn of His Christ.

Prayer.

(Imit. 3, 10.)

Now will I speak again, O Lord, and will not keep silence; I will say in the hearing of my God, my Lord and my King Who is on high: Oh, how great is the multitude of Thy sweetness, O Lord, which Thou hast laid up for them that fear Thee!

Jesus Fasts

Our Blessed Lord's forty days of fasting in the desert for the love of us ought to be a fruitful example of inspiration for our conduct in the Forty Hours. In those forty days our Lord's thoughts were centered on our welfare. He was preparing for His missionary career and His Death for us. Our salvation engrossed Him completely. Why not return love for love by devoting the Forty Hours as exclusively as possible to the thought and love of Him? What walks we take should aim for the church, what time we have to spend we should pass in church, our optional reading should be on the Holy Eucharist, and even our conversations should prudently focus on it during this holy tide.

At the end of His fast in the desert Jesus was tempted to change stones into bread to display Himself to the crowd and to gain possession of the whole world, but He repulsed the apparently plausible suggestion of Satan indignantly and definitely. During the Forty Hours Satan will try to disengage you from your attention to the Lord by employing various designs and tricks. He will magnify the demands of business, domestic or personal affairs, and at the same time assure you that you can call on Jesus just as well at other times of the year: merely to restrain you from closer and better relations with your Savior, and thus lessen your chances of divine election. Set

But what art Thou to those who love Thee? what to those who serve Thee with their whole heart? Unspeakable indeed is the sweetness of that vision of Thee which thou bestowest on those who love Thee. In this hast Thou signally shown me the sweetness of Thy love, that when I was not Thou didst make me; and when I was wandering far from Thee Thou didst bring me back to serve Thee, and didst bid me love Thee.

O fount of ever-flowing love, what shall I say of Thee? How can I forget Thee, Who hast deigned to think of me, even after I had wasted away and was lost? Thou hast shown mercy beyond all hope to Thy servant, and beyond all my desert bestowed Thy grace and friendship on me. What return shall I make to Thee for this grace? Can it be much to serve Thee, whom every creature is bound to serve? It ought not to seem much to me to serve Thee; but this rather is to me great and wonderful, that Thou dost deign to receive into Thy service one so poor and unworthy, and to make him one of Thy chosen servants.

Behold, all things are Thine; all I have, and all wherewith I serve Thee. And yet, contrariwise, Thou servest me rather than I Thee. Lo, heaven and earth, which Thou hast created for the service of man, are at Thy call, and day by day do whatever Thou hast commanded them. And this is yet but little, for Thou hast also appointed the angels for the service of man. Yet more than all

yourself against such possible wiles from the very start of the devotion, and no sooner they appear secretly or openly, block them with a decisive and final rejection. Say: Jesus fasted for me: why can I not abstain from this or that unnecessary call, pleasure or diversion for love of Him?

Angels Minister to You

Then, as in the case of Jesus in the desert, angels will come and minister unto you. They will be the angels of interior peace and joy at having done your duty and certified your salvation, and the angels of a sweeter friendship and a more generous and gratifying love for Jesus, and of the assurance of standing higher than ever in His estimation and favor. These angels are real, and their presence is felt with such ravishment, that all the things the devil can falsely promise, as he did in tempting Christ: the admiration of the multitude, and the acquisition of vast worldly possessions, are as nothing in comparison.

After the Resurrection

Finally, our divine Master's forty days' sojourn on earth after His resurrection contains a lesson for our behavior in the Forty Hours. His body was in a glorified state, and yet it was capable of partaking of earthly food. It had the properties of heaven, although it still inhabited the earth. The forty days were like the twilight between the

this Thou Thyself hast vouchsafed to serve man, and hast promised that Thou wilt give him Thyself. What shall I give Thee for so many thousand favors? Would that I could serve Thee all the days of my life! Would that I were able, if it were but for one day, to serve Thee worthily! Verily Thou art worthy of all service, of all honor and eternal praise. Verily Thou art my Lord, and I am Thy poor servant, who am bound with all my strength to serve Thee and ought never to find Thy praises wearisome. This is my will, this is my desire; and whatever is wanting to me do Thou vouchsafe to supply.

It is a great honor, a great glory to serve Thee, and to despise all things for Thee. For they who willingly subject themselves to Thy most holy service will have great grace. They will find the most sweet comfort of the Holy Spirit, who for the love of Thee have cast away all carnal delights. They will gain great freedom of mind, who for Thy Name's sake enter upon the narrow way and lay aside all worldly care. O pleasant and delightful service of God, by which a man is made truly free and holy. O sacred state of religious bondage, which makes men equal to angels, to be reconciled with God, terrible to the devils, and a praise to all the faithful. O service, worthy to be embraced and ever to be chosen, which earns for us the supreme good, and procures a joy that will abide without end. Amen.

gray gloom of this life and the luminous sunlight of eternity. Invisible to corporal eyes of itself the body of Jesus became visible at His pleasure. The disciples saw Him only here and there, and when He appeared He did not tarry long.

In like manner for the lover of Jesus the Forty Hours should be a sort of a middle state between earth and heaven. Whilst he feels transported to a state of celestial happiness at times, he is yet reminded in divers ways that he is still of and on the earth. He appears among men, but not permanently and leisurely as otherwise, but rather in a sort of flittering, hurried and impatient manner which indicates that he feels he is due elsewhere, and wants to hasten thither, namely to Jesus in the Holy Sacrament Who is waiting longingly for his presence and company. For him the Forty Hours' Devotion is an intense apprenticeship for heaven, the dress rehearsal of his appearance there, where his one occupation will consist in being altogether and forever absorbed in God in loving adoration, praise, thanksgiving and joy!

Pratical Directions

To reduce the present meditation to a few practical hints, it is obvious that the Catholic who wants to get the most out of this unusual season of God's mercy and goodness will observe the following points:

Prayer.

(Lam. 3, 1 ecc.)

I am the man that see my poverty by the rod of His indignation.

He hath led me, and brought me into darkness, and not into light.

Only against me He hath turned, and turned again His hand all the day.

My skin and my flesh He hath made old, He hath broken my bones.

He hath built round about me, and He hath compassed me with gall and labor.

He hath set me in dark places as those that are dead forever.

He hath built against me round about, that I may not get out: He hath made my fetters heavy.

Yea, and when I cry, and entreat, He hath shut out my prayer.

He hath shut up my ways with square stones, He hath turned my paths upside down.

He is become to me as a bear lying in wait: as a lion in secret places.

He hath turned aside my paths, and hath broken me in pieces, He hath made me desolate.

He hath bent his bow, and set me as a mark for His arrows.

He hath shot into my veins the daughters of his quiver.

He will aim to receive the sacraments at the very start of the devotion. This is desirable for many reasons. It will give him the opportunity to receive Holy Communion on each of the three days of the Forty Hours. Many Catholics offer the first reception of the Sacrament in thanksgiving to God for past favors, and in atonement for past offenses; the second for the Poor Souls, especially the one or more dear departed in whose welfare they are particularly interested from motives of carnal or spiritual relationship, of gratitude, veneration or love; the third they offer with a fervid request for final perseverance, in a way the most precious gift of God to a soul, and which He is perhaps never so much in a mood to bestow as in the season of the Forty Hours.

Moreover, by receiving the sacraments at the very outset of the Forty Hours, sanctifying grace is recovered in case it was lost through mortal sin, and qualifies the soul to gain the various and abundant indulgences attached to the devotion.

Finally, our Holy Masses, visits and other exercises on behalf of the Eucharistic Jesus will please Him infinitely more if we render them as His friends in the state of grace.

Whoever has enough faith, love and fervor to communicate three times during the Forty Hours will need no outside excitation to assist at Holy Mass, if possible, on each of the three days, to attend the evening services—thus tendering our

I am made a derision to all my people, their song all the day long.

He hath filled me with bitterness, He hath inebriated me with wormwood.

And He hath broken my teeth one by one, He hath fed me with ashes.

And my soul is removed far off from peace, I have forgotten good things.

And I said: My end and my hope is perished from the Lord.

Remember my poverty, and transgression, the wormwood and the gall.

I will be mindful and remember, and my soul shall languish within me.

These things I shall think over in my heart, therefore will I hope.

The mercies of the Lord that we are not consumed: because His commiserations have not failed.

They are new every morning, great is Thy faithfulness.

The Lord is my portion, said my soul: therefore will I wait for Him.

The Lord is good to them that hope in Him, to the soul that seeketh Him.

It is good to wait with silence for the salvation of God.

It is good for a man, when he hath borne the yoke from His youth. . . .

For the Lord will not cast off forever.

Sacramental Lord a sweet good morning and a fond good night—and to visit Jesus for an hour during the day. Do not let Him reproach you painfully during the Forty Hours as He reproached His favorite apostles the night of His bitter agony in the garden when He said: "Could you not watch one hour with Me?" (Matt., 26, 40.)

What Is a Short Hour to Lovers?

For true lovers one hour is a cruelly short period for a tryst. If you can not call on Jesus an entire hour at a time, parcel it together as well as you can by bits and bits. If you can not pray an entire hour, read or pass the time in loving silence in your Savior's presence. Lovers, when together, spend much time in complete silence of the lips, whilst their hearts are entertaining and exchanging vows of undying loyalty and attachment. If you can not kneel through a whole hour, sit down or stand just as you please and find it best to converse with Jesus and listen to His conversation. Do much attentive, prayerful and humble listening. It pleases Jesus and it prospers you. In Bethany Mary did not kneel, but she sat at the feet of the living and visibly present Jesus, and her divine Guest did not take her familiarly loving pose at all amiss.

"She Hath Done What She Could"

For those whom sickness or other unfavorable circumstances keep from making the Forty Hours

For if he hath cast off, He will also have mercy, according to the multitude of His mercies.

For He hath not willingly afflicted, nor cast off the children of men. . . .

Why hath a living man murmured, man suffering for his sins?

PSALM 46.

Omnes Gentes, Plaudite.

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

O clap your hands, all ye nations: shout unto God with the voice of joy.

For the Lord is high, terrible: a great King over all the earth.

He hath subdued the people under us, and the nations under our feet.

He hath chosen for us His inheritance, the beauty of Jacob which He loved.

God is ascended with jubilee, and the Lord with the sound of the trumpet.

Sing praises to our God, sing ye: sing praises to our King, sing ye.

For God is the King of all the earth: sing ye wisely.

God shall reign over the nations: God sitteth on His holy throne.

as they should like to do, there is a great deal of consolation, and for all of us there is much stimulation, in the beautiful words which our Lord spoke in defense of Mary Magdalen, when there was murmuring against her, as she anointed Jesus with the precious spikenard. "Jesus said: Let her alone, why do thou molest her? *She hath done what she could*" (Mark, 14, 6). No one knows the limit of our ability better than Jesus; and no one is so ready and generous in making allowance for it as He. On the other hand, are we really going the limit, and are we doing what we can to show Jesus our love? Mary's spikenard, according to the money value today, would cost a thousand dollars or more. "She hath done what she could." How does our various rendering of love to the Eucharist, in spiritual and material contributions, proportionally compare with hers?

The Art of Arts

"It is a great art to know how to live with Jesus," says the Imitation of Christ (2, 8). The experts in this art are called saints. The most favorable time to acquire this art of arts is the devotion of the Forty Hours. Our Lord lowers Himself to the utmost to render converse with Him inviting and easy. On the stable at Bethlehem the incription read, as it were: "He emptied Himself, taking the form of a servant" (Philipp.,

The princes of the people are gathered together with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

A Prayer of Praise and Thanksgiving.

(Eccli. 51, 1-23.)

I will give glory to Thee, O Lord, O King, and I will praise Thee, O God my Savior. I will give glory to Thy Name: for Thou hast been a helper and protector to me. And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, Thou hast been my helper. And Thou hast delivered me, according to the multitude of the mercy of Thy Name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth . . . of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: My soul shall praise the Lord even to death. And my life was drawing near to hell beneath. They compassed me on every side, and there was no one that would help me. I looked for the succor of men, and there was none.

2, 7). On the tabernacle the inscription reads: "He emptied Himself, taking the form of bread." What condescension could have been greater or more winning?

If you can afford it, you will endeavor to render your company with Jesus uninterrupted during the Forty Hours, not by your continuous personal presence, but by sending substitutes in the form of pretty fresh flowers whose sweet fragrance in your absence will be like the aroma of your prayer and homage unto Jesus; more still by your fond thoughts of Him wherever you may be, and especially by frequent spiritual Communions.

Test, Reparation, Confirmation

The Forty Hours, then, will be the test of your relations to Jesus; they will disclose whether your faith and love are cold, lukewarm or hot. The Forty Hours will give you a grand opportunity to undo and repair all the neglect, indifference and insults you have been guilty of in the past towards the Most Holy Sacrament as regards Holy Mass, Holy Communion, the visits, contributions to the church, reverence for the church in and outside of it, respect for the priests of God and His consecrated spouses, the nuns, in thought, word and deed, and kindred other departments of eucharistic homage. Lastly, the Forty Hours will give you as good an occasion as you shall ever have to seal your salvation by obtaining from God

I remembered Thy mercy, O Lord, and Thy works, which are from the beginning of the world. How Thou deliverest them that wait for Thee, O Lord, and savest them out of the hands of the nations. Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud without help. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard. And Thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise Thee, and bless the name of the Lord. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself, and I profited much therein. To Him that giveth me wisdom, will I give glory. Amen.

the grand gift of the confirmation in His grace to the end: which means that from now on you will never be separated from God through mortal sin, and you will die a child of God and a sure heir to heaven.

Specialize and Succeed

To render the fruit of the devotion more certain and effective, it will be advisable for you to know definitely from the very beginning just what profit you want to derive from the Forty Hours; not only in a general, but in a very particular way: say, what temptation you want to vanquish, what weakness you desire to overcome, or what virtue you want to acquire. Make this particular grace the aim of all your exercises of piety in this bountiful season, and you will be sure to obtain it.

We speak of two advents of Jesus on this earth. At His first coming He was mortal, weak and suffering; at His second coming He will be immortal, mighty and glorious. All the Holy Fathers and Doctors of the Church give us this recipe for the welfare of our soul: Receive and treat Jesus now in the state of His utmost lowliness as you want Him to receive and treat you when He appears in His revealed and indescribable glory. Amen.

To Jesus' Heart All Burning.

To Jesus' Heart, all burning,
With fervent love for men,
My heart with fondest yearning
Shall raise the joyful strain.

While ages course along,
Blest be with loudest song
The Sacred Heart of Jesus,
By every heart and tongue.

O Heart for me on fire
With love no man can speak,
My yet untold desire
God gives me for Thy sake.

Too true, I have forsaken
Thy flock, by wilful sin;
Yet now let me be taken
Back to Thy fold again.

As Thou art meek and lowly,
And ever pure of heart,
So may my heart be wholly
Of Thine the counterpart.

LECTURE III.

The Crest of Love.

"The Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is My Body, which shall be delivered for you: this do for the commemoration of Me" (*1 Cor. 11, 23, 24*).

CREATURES may love, but God is love. It is His nature, essence and substance. It employs His wisdom, exploits His power, moderates His justice, inspires His providence, and reveals Him in all His actions and manifestations. Love was His dominant attribute in the creation, it was even more in evidence in the incarnation, grew still more conspicuous in the redemption, and attained its highest reach, in more than one sense, in the Holy Eucharist.

The Finite Compendium of Infinite Love

If condescension is a sign of love, that of God was never so deep as in the Most Blessed Sacrament; if intimate union is the desire and test of love, that of God was never so close in behalf of man as in the Holy Eucharist; if self-immolation is an effect of love, none has ever equalled or will ever equal that of Jesus in the Most Blessed Sacrament for us. As a small tablet or capsule may contain much virtue of food or medicine,

PSALM 8.

Domine, Dominus Noster.

God is wonderful in His works, especially in mankind, singularly exalted by the incarnation of Christ.

O LORD, our Lord, how admirable is Thy name in the whole earth!

For Thy magnificence is elevated above the heavens.

Out of the mouth of infants and of sucklings Thou hast drawn praise, because of Thy enemies, that Thou mayest confound the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast set.

What is man that Thou art mindful of him? or the son of man that Thou visitest him?

Thou hast made him a little less than the angels: Thou hast crowned him with glory and honor: and has set him over the works of Thy hands.

Thou hast put all things under his feet, all sheep and oxen: moreover the beasts also of the field:

so the Sacred Host may be styled the condensation or sublimation of the love of God for men. If God is love, the little Consecrated Host is the wondrous compendium of it, its quintessence, its most eloquent and expressive embodiment.

Jesus "having loved His own, He loved them unto the end" (John, 13, 1). "Unto the end" means not only the continuance in time, but also the absence of limit. His love was too loyal ever to cease, and it was too strong to be content with anything short of its utmost expression and highest manifestation. And it was very natural that this effect of His love should discover itself at the very end of His mortal life, at His farewell celebration with His disciples, when He saw them all together for the last time before His Death.

Love at Its Climax

It is at the moment of separation that true love reaches its climax. If ever, it is ingenious and inventive then. When it realizes that it is about to be parted from its object, it gathers all its force and warmth for one final expression and display of love. It aims to make an impression that will never be erased, and to confer a souvenir by which its memory will always be kept alive, fresh, sacred and dear.

Hence the parting of good friends is so touching and overpowering, whether it is the scene of a dying spouse, parent or child bidding goodby to

The birds of the air and the fishes of the sea, that pass through the paths of the sea.

O Lord our Lord, how admirable is Thy name in all the earth!

Prayer in Temptation.

(Jer., 17, 13-19.)

O Lord, the hope of Israel: all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor, and I have not desired the day of man, Thou knowest. That which went out of my lips, hath been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let me not be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them. Amen.

the loved ones bending in sorrow over the sick-bed, or whether it is the farewell ceremony on behalf of a young man ready to go to war, or of a girl about to leave home forever to enter the convent and consecrate herself exclusively to God. In these and similar instances, whatever love there is in the hearts of the parties concerned rises to the surface and seeks expression with an unprecedented force, an unparalleled warmth, and an unrestrained generosity.

Our Lord's Farewell

In the way of honorable sentiments and manifestations of human nature our Lord became like ourselves in the most perfect manner. If we desire to get what conception we can of His infinite love for us, we must observe Him at His farewell celebration with His disciples. The ceremony was carefully planned and arranged by Jesus Himself without any hint or suggestion from anyone else. He appointed the place, the time and the company of His farewell banquet. Whatever He did and said there was premeditated long and carefully. He admitted this freely when at the supper table He said to His apostles: "With desire I have desired to eat this pasch with you, before I suffer" (Luke, 22, 15). By dwelling on the report given by Jesus Himself to St. Paul, and handed down by him to us in his first letter to the Corinthians, we can not fail to be strongly

PSALM 9.

Confitebor Tibi, Domine.

The Church praises God for His protection against her enemies.

I will praise Thee, O Lord, with my whole heart: I will relate all Thy wonders.

I will be glad and rejoice in Thee: I will sing to Thy name, O Thou Most High.

When my enemy shall be turned back: they shall be weakened and perish before Thy face.

For Thou hast maintained my right, and my cause: Thou who judgest justly, hast sat on the throne.

Thou hast rebuked the Gentiles, and the wicked one hath perished: Thou hast blotted out their name forever and ever.

The swords of the enemy have failed forever: and their cities Thou hast destroyed.

Their memory hath died away like a sound: But the Lord remaineth forever.

He hath prepared His throne for judgment: and He shall judge the world with equity: He shall judge the people with justice.

And the Lord is a refuge for the poor: a helper in time of tribulation.

And let them that know Thy name, trust in

impressed by the immense love of Jesus for us, and to be irresistibly drawn to reciprocate His love in our measure and manner, for, as St. Bernard says, there is no invitation to love so potent as the prior tendering of love.

Love for Love

St. John, the disciple of love, hence an expert on love, presses as the first and main motive of our love of God the fact that God loved us first. "Let us therefore love God, because God first hath loved us" (1 John, 4, 19). Love engenders love. How then can a being that is capable of love at all resist or remain insensible to the grandest exhibition of unselfish love the world has ever witnessed? Only by one method is this possible, namely by shutting one's eyes completely and persistently to this exhibition of love. The contemplation of it, let it be but partial, meagre and superficial, must give rise to, and a taste for counter love; and this in its turn will demand a closer inspection and a fuller appraisal of the love that started it, with the result that the new recruit also will soon be thoroughly in love with Love.

Jesus Was Partial to the Night

"The Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is My

Thee: for Thou hast not forsaken them that seek Thee, O Lord.

Sing ye to the Lord, who dwelleth in Sion: declare His ways among the Gentiles:

For seeking after their blood, He hath remembered them: He hath not forgotten the cry of the poor.

Have mercy on me, O Lord: see my humiliation by my enemies.

Thou that liftest me up from the gates of death, that I may declare all Thy praise in the gates of the daughter of Sion.

I will rejoice in Thy salvation: the Gentiles have stuck fast in the destruction which they prepared.

Their foot hath been caught in the very snare which they hid.

The Lord shall be known, when He executeth judgments: the sinner hath been caught in the works of his own hands.

The wicked shall be turned into hell, all the nations that forget God.

For the poor man shall not be forgotten utterly; the patience of the poor shall not perish forever.

Arise, O Lord, let not man be strengthened: let the Gentiles be judged in Thy sight.

Appoint, O Lord, a lawgiver over them, that the Gentiles may know themselves to be men.

Body, which shall be delivered for you: this do for commemoration of Me" (Cor. 11, 23, 24). The Last Supper took place at night. Our Lord was partial to the night. He was born in the night. He instituted the Holy Sacrament at night. He began His Passion about midnight. When He died He miraculously created night or darkness to die in it. He rose from the dead in the night. Why this remarkable partiality for the night?

Night is symbolical of rest, quiet, concentration and peace. The social feelings of love, attachment and devotion seem to thrive better at night, than in the hurry and hustle, the hum and the din of the busy day. Practically all social gatherings and love feasts are either held or they reach their climax at night. The heart is in a better mood and the spirit is more nicely keyed for pure and undisturbed love at night. The night hours are universally known among men as the hours of the sweetest, holiest and uninterrupted exchanges of domestic love and loyal friendship. This explains why Jesus chose the night for the institution of the Sacrament of Love, the zenith and the crest of human and divine love.

The Night of Contrasts

"The same night in which He was betrayed." It was the night of the greatest possible contrasts: of the highest love on the part of Jesus, and the

Prayer Against Tempters.

(Jer. 12, 1-3.)

Thou indeed, O Lord, art just, if I plead with Thee, but yet I will speak what is just to Thee: Why doth the way of the wicked prosper: why is it well with all men that transgress, and do wickedly? Thou hast planted them, and they have taken root: they prosper and bring forth fruit: Thou art near in their mouth, and far from their reins. And Thou, O Lord, hast known me, Thou hast seen me, and proved my heart with Thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter. Amen.

PSALM 10.

(According to the Hebrews.)

A cry for help against the enemies of the soul.

Why, O Lord, hast Thou retired afar off? why dost Thou slight us in our wants, in the time of trouble?

Whilst the wicked man is proud, the poor is burning: they are caught in the counsels which they devise.

For the sinner is praised in the desires of his soul: and the unjust man is applauded.

deepest hatred on the part of His enemies; of the Savior's sweetest friendship, and of Judas' vilest treachery; of the Master's complete self-immolation, and of the traitor's unlimited self-seeking: at the same time the brightest and blackest night in the history of the world.

This, too, was an arrangement purposely intended by our Lord. He knew the value of contrast in a picture, and the power there is in darkness to bring out the light. He was aiming at effect. He wanted to put His love for us in such relief, that we could not possibly ignore or depreciate it. He therefore surrounded the glow of His unexampled love and tenderness with the gloom of the unequalled perfidy and hate of His enemies. He must set a high value on our love to resort to such measures to solicit, invite and as much as force it from us.

Jesus Wants to Be Remembered

"This do for commemoration of Me." It is nattural for a friend to desire to be remembered by his friend. Sometimes from shyness or a feeling of delicacy he will refrain from a formal request to be remembered, hoping in his heart, that it will be done of itself without an express prayer. But where love is intense and violent it sweeps away all barriers of coyness and timidity, and takes nothing for granted, but expresses its desires in the most unmistakable manner. This accounts

The sinner hath provoked the Lord: in the greatness of his wrath he will not seek Him:

God is not before his eyes: his ways are defiled at all times.

Thy judgments are removed from his sight: he will lord it over all his enemies.

For he hath said in his heart: I shall not be moved from generation to generation: I shall be without harm.

His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are mischief and guile.

He that sitteth in ambush with the rich in private places, that he may kill the innocent.

His eyes are set upon the poor man: he lieth in wait in secret like a lion in his den.

He lieth in ambush that he may catch the poor man: to catch the poor whilst he draweth him to himself.

In his net he will bring him down: he will crouch and fall, when he shall have the poor man in his power.

For he hath said in his heart: God hath forgotten; He hath turned away His face not to see at all.

Arise, O Lord God, let Thy hand be exalted: forget not the poor.

Wherefore hath the wicked provoked God? for he hath said in his heart: He will not look after it.

for our Lord's emphatic words: "This do for commemoration of Me." He wanted to be remembered by His own and He made no secret of it. The entire ceremony of the evening was calculated to create and maintain a remembrance of Him such as He wanted it. He did not mention how long He insisted on being remembered, to indicate that He wanted to be remembered without end. He did not even say: for the "perpetual" commemoration of Me, since He wanted no qualification to weaken the command of a commemoration that was to be absolute, unreserved and unlimited in measure, time, manner and degree.

Mere Words Mean Little

The best of friends instinctively know, that the mere words of the profession of mutual remembrance soon die on the air and will likely be forgotten and barren of results, if they are not supported by some visible and cherished token of love. This conviction gives rise to the exchange of presents in the way of treasured souvenirs that will not fail to recall and requicken the memory of the absent beloved one. These souvenirs love to assume the shape of a likeness or image in the way of a portrait, statue or photograph, to which is added, in order to render the token more effective and certain of its intended results, the giver's autograph couched in words of loyal and devoted love. When this autograph is written with the

Thou seest it, for Thou considerest mischief and guile: that Thou mayst deliver them into Thy hands.

To Thee is the poor man left: Thou wilt be a helper to the orphan.

Break thou the arm of the sinner and of the malignant: his sin shall be sought after, and shall not be found.

The Lord shall reign to eternity, yea forever and ever; ye Gentiles shall perish from His land.

The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

Prayer in Trial and Persecution.

(Esther, 13, 9 ecc.)

O Lord, Lord, almighty King, for all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty . . . And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself

blood of the giver, it about exhausts the ingenuity of the most absorbing and flaming human love. If a souvenir so equipped and emblazoned does not produce the looked-for remembrance, nothing in the world can elicit or compel it.

"Here Is My Photograph!"

"Here is my photograph," say parting lovers to each other as they exchange tokens; "take it and keep it and put it where it will remind you of me continually and as long as you live!" And they promise to do as they are asked, and mean to do it while they promise. They can not imagine themselves ever acting otherwise. But, alas, for the fickleness and volatility of the human heart, and its vacillating and fluttering affections and emotions! "Out of sight, out of mind" has a cold and heartless ring; but it was not invented by a highly imaginative poet, but is rather the gist of the psychological experience of ages.

Once the living lover is away for good, no dead picture or lifeless image inscribed with his dead and dried-up blood, and no costly ring of diamonds and other precious stones will be able to preserve his memory in the desired freshness, appeal and fascination in the heart of his beloved for any length of time. The few exceptions merely confirm the rule in its cruel and almost regular application. The human heart is too engrossed with those who are present, visible, audible and

out of Egypt. Hear my supplication, and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord, and shut not the mouths of them that sing to Thee. Amen.

PSALM 10.

(Hebrew 11.)

In Domino Confido.

The just man's confidence in God in the midst of persecutions.

In the Lord I put my trust: how say ye to my soul: Get thee away from hence to the mountain like a sparrow?

For lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

For they have destroyed thy works: but what has the just man done?

The Lord is in His holy temple: the Lord's throne is in heaven.

His eyes look on the poor man: his eyelids examine the sons of men.

The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

He shall rain snares upon sinners: fire and

palpable, to give much attention to those who are absent and far off with no promise of return or of another meeting. Photographs and portraits have a tendency to survive their welcome and their purpose rather quickly, and ere the paint or the color of them is faded, to offer a sorry and unenviable appearance.

The Divine Souvenir

Jesus was aware of this unreliableness of these material tokens. And His desire to be remembered by us was too strong to take a chance with such precarious and unsubstantial souvenirs. Besides, they did not begin to satisfy the love which He intended to perpetuate. What then did He, in His immeasurable goodness, invent as a suitable and secure conductor of His love for us, and as a generator and conserver of our love for Him? Only God could have devised it, as only God could execute it. Jesus reveals it in the solemn words: "This is My Body!" It is His living and loving Body, united with His Soul, His Flesh and Blood, His divinity and humanity; it is He Himself, whole and entire without division, separation or diminution.

The apostles no doubt had expected much when our Lord announced His farewell, especially after His minute and elaborate preparation of the ceremony. They wondered what He had in store for them as the last mark of love. But not one

brimstone and storms of wind shall be the portion of their cup.

For the Lord is just, and He loveth justice: His countenance beholdeth righteousness.

Prayer Against the Enemies of the Church.

(Esther 14, 3 ecc.)

O my Lord, who alone art our King, help me . . . who have no other helper but Thee. My danger is in my hands. I have heard of my father that Thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and Thou hast done to them as Thou hast promised. We have sinned in Thy sight, and therefore Thou hast delivered us into the hands of our enemies: For we have worshiped their gods. Thou art just, O Lord. And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols. They design to change Thy promises, and destroy Thy inheritance, and shut the mouths of them that praise Thee, and extinguish the glory of Thy temple and altar. That they may open the mouths of Gentiles, and praise the strength of idols, and magnify forever a carnal king. Give not, O Lord, Thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel

of them in his wildest flights of fancy approached the reality even in the most distant manner.

An Unusual Anniversary

To use a homely illustration, let us suppose that a good and kind father was celebrating an anniversary to which he had invited all his children. Knowing his benevolence and liberality they expect some generous gift or token from him. Instead he divides all his vast wealth among them and gives it to them outright, with the one declared purpose of being always remembered by them with fond and loving gratitude. Their pleasure would be as complete as their surprise was great. And the extent of the father's largess might not come home to them in its entirety until later, when they would realize more and more how valuable was the gift of their generous parent. They would be convinced that their father thought much of them and prized their lasting remembrance of him highly when he staked all he had to obtain it. And they would be cold and mean ingrates indeed if, in spite of his magnificent souvenir, they would forget him and neglect his memory.

The Big Surprise Party

Such must have been the sentiments of the apostles with regard to the gift our Lord bestowed upon them when He literally gave them not only all He had but all He was. In addition to this—

upon themselves, and destroy him that hath begun to rage against us.

Remember, O Lord, and shew Thyself to us in the time of our tribulation, and give me boldness, O Lord, King of gods, and of all power: Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him. But deliver us by Thy hand, and help me, who have no other helper, but Thee, O Lord, who hast the knowledge of all things. And thou knowest that I hate the glory of the wicked . . . and that Thy handmaid hath never rejoiced . . . but in Thee, O Lord, the God of Abraham. O God, Who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear. Amen.

PSALM 11.

Salvum Me Fac.

The prophet calls for God's help against the wicked.

Save me, O Lord, for there is now no saint; truths are decayed from among the children of men.

They speak vain things, every one to his

"O the depth of the riches of the wisdom and of the knowledge of God!" (Rom., 11, 33,)—He gave them and their successors the power to duplicate or re-present the occasion and the gift as often as they chose unto the end of time. If there has ever been one, this was a surprise party in the best sense of the word. The inference is therefore justified that Jesus was most eager to be remembered vividly and forever by His followers.

In the light of this we must agree that our Savior has never been given due credit for the great sacrifice He made by restraining His pent-up feelings unto the very end of His life. He said: "With desire I have desired to eat this pasch with you before I suffer." To check, and to defer from day to day the accomplishment of so strong a desire, required—as all true lovers will readily admit—the same infinite love on Jesus' part as the actual realization of it. Finally, on the eve of His death, He could not contain His feelings any longer. Even as the force of a mighty volcano gathers gradually and secretly and then of a sudden shoots forth with an irresistible and unprecedented eruption, so our Lord's love appeared silently to gather and coalesce for one grand, stupendous and undreamed-of outburst of life and force at the end of His earthly career, thus establishing the very limit of divine and human love. Indeed, "having loved His own, He loved them unto the end."

neighbor: with deceitful lips, and with a double heart do they speak.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

Who say: We will use our tongues freely; our lips are our own; who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety; I will deal confidently in his regard.

The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

Thou, O Lord, wilt preserve us and wilt keep us from this generation forever.

The wicked walk round about; according to Thy high counsel, Thou hast multiplied the children of men.

PSALM 12.

Usquequo, Domine.

How long, O Lord, wilt Thou forget me entirely? how long dost Thou turn Thy face from me?

How long shall I devise plans in my soul, with sorrow in my heart all the day?

How long shall my enemy be exalted over me? Consider, and hear me, O Lord my God.

A Memorial of Jesus' Death

It was stated above, that our Savior did not qualify His precept of being commemorated, in order not to weaken it. And yet there was a qualification to the remembrance which Jesus desired the Holy Eucharist to be of Himself. St. Paul reveals it when he says (1 Cor., 11, 26): "For as often as you shall eat this Bread, and drink the Chalice, you shall show the Death of the Lord, until He come." Jesus, then, intended to be recalled by the Holy Sacrament not only in a general and indistinct manner, but in the special and every definite attitude of dying for us. "Greater love than this no man hath, that a man lay down his life for his friends" (John, 15, 13). Desiring, therefore, to be remembered in His greatest love, He instituted the Eucharist as the memorial of His Passion and Death.

This was the most effective means possible to render His memory perpetual, vivid and active. Children will never forget a good father's death-bed scene: the words he spoke, the tokens he distributed, the parting love He manifested. And when this death was vicarious, or suffered merely that they might live, every recurring mental picture of it will inflame their hearts with burning love and gratitude for their departed parent, and inspire them to a life and deeds worthy of him and in fond memory of him. What sacrifice of duty or virtue will appear hard or

Enlighten my eyes that I may never sleep in death: lest at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice, when I am moved: but I have trusted in Thy mercy.

My heart shall rejoice in Thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord Most High.

Prayer Against the Tempter.

(Judith 9, 14 ecc.)

O Lord God, give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him. For this will be a glorious monument for Thy name, when he shall fall . . . For Thy power, O Lord, is not in a multitude, nor is Thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to Thee: but the prayer of the humble and the meek hath always pleased Thee. O God of the heavens, Creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to Thee, and presuming of Thy mercy. Remember, O Lord, Thy covenant, and put Thou words in my mouth, and strengthen the resolution in my heart, that Thy house may continue in Thy holiness: And all nations may acknowledge that Thou art God, and there is no other beside Thee.

unpleasant to us in the face of the Death of the Lord which we show as often as we eat this Bread and drink the Chalice? Observe, however, that the Holy Eucharist not only represents Jesus as having died for us, but it actually re-presents to us the identical Jesus dying for us. This mystic re-presentation of the real, dying Savior ought to exert on our hearts a much more vivid influence than the mere recollection of the death-bed scene, long past, of a dying father exerts on the hearts of his children.

"Until He Come"

A further qualification of the remembrance Jesus designed the Sacrament to be of Himself is conveyed in the apostle's words, "until He come." There is to be no cessation of this remembrance until our Lord's return to this earth in a visible manner, which will take place on the Last Day. When someone leaves us with no definite promise to return to us again, we easily, though perhaps only gradually, drop him from our thoughts, and yield to the psychological law: "Out of sight, out of mind." But when we are absolutely sure that the parting friend will return to us again, this very knowledge will keep his memory fresh and watchful within us.

On the one hand the Body and Blood of Jesus are to turn the eyes of our soul back to His bitter departure from this earth in His bloody Death,

The Canticle of Judith.

(Judith 16.)

Then Judith sung this canticle to the Lord, saying: Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto Him a new psalm, extol and call upon His name.

The Lord putteth an end to wars, the Lord is His name. He hath set His camp in the midst of His people, to deliver us from the hand of all our enemies. The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives. But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him. For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel. She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him. Her sandals ravished his eyes, her beauty made his soul her

and at the same time towards His glorious reappearance at the end of time. He is and insists on being exclusively of all else the "Alpha and Omega" of our being: "I am Alpha and Omega, the beginning and the end, saith the Lord God, Who is, and Who was, and Who is to come, the Almighty" (Apoc., 1, 8). In the past there is only one Being of supreme interest to us: Jesus Christ. In the future but one Being concerns us: Jesus Christ. In the present just one Being absorbs us: Jesus Christ, Emmanuel, God with us.

Lifeless Paintings and Cold Statues

Many years ago a king was taken away by death. The queen, his wife, was stricken with great sorrow. Nothing would console her in her loss. She feared she would lose her mind from sheer grief. To soothe her anguish she had the best artist of the land to come and make beautiful and lifelike paintings and statues of her deceased husband, which might lead her to believe, that he was still with her. But they proved to be poor substitutes and only made her more sad. She had a magnificent monument built to his memory. Neither did it soften her grief.

Finally she had the body of her husband burnt to ashes. She mixed the ashes with a liquid in a cup, and drank the contents, so she might be united again somehow with her dear husband. This was strong, faithful and ardent love. Yet

captive, with a sword she cut off his head. The Persians quaked at her constancy, and the Medes at her boldness. Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst. The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord my God.

Let us sing a hymn to the Lord, let us sing a new hymn to our God. O Adonai, Lord, great art Thou, and glorious in Thy power, and no one can overcome Thee. Let all Thy creatures serve thee: because Thou hast spoken, and they were made: Thou didst send forth Thy spirit, and they were created, and there is no one that can resist Thy voice. The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before Thy face.

But they that fear Thee, shall be great with Thee in all things. Woe be to the nation that riseth up against my people: for the Lord almighty will take revenge on them, in the day of judgment He will visit them. For He will give fire, and worms into their flesh, that they may burn and may feel forever.

by drinking the ashes of his body, the queen was not reunited with her husband.

"Our God with Us"

When Jesus was about to leave this earth, He wanted us to remember Him always, and He wanted to remain closely united to us. But He did not leave us a mere statue or picture or monument of Himself, or His lifeless ashes, but He left us Himself, just as He is, living and loving, God and man, whole and entire: "Our God with us." This was greater and sweeter love and made it possible for us never to be separated from Him.

How little He can forget us Jesus confesses when He says through the prophet Isaias (49, 15): "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee. Behold I have graven thee in My hands." To have a friend's name engraven in one's hands is a most loving, unusual and powerful stimulus to remembrance. But even that, touching and overwhelming though it be, dwindles away into insignificance when compared to the Holy Sacrament and its power of uniting us to Jesus, and thus recalling us to Him and Him to us in the liveliest and most personal manner.

Tiny and Dear

In contemplating the Infant in the crib St. Bernard, instead of reciting the words of the

PSALM 110.

Confitebor Tibi, Domine.

God is to be praised for His graces and benefits to His Church.

I will praise Thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His will.

His work is glorious and magnificent: and His justice continueth forever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

He will be mindful forever of His covenant: He will show forth to His people the power of His works:

That He may give them the inheritance of the Gentiles: the works of His hands are truth and judgment.

All His commandments are true: confirmed forever and ever, made in truth and equity.

He hath sent redemption to His people: He hath commanded His covenant to be forever.

Holy and terrible in His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth forever and ever.

psalm (47, 2): "Great is the Lord and exceedingly to be praised!" said: "Tiny is the Lord and exceedingly to be loved!" In the Holy Sacrament Jesus is even tinier than He was in the crib, and consequently, since He became so tiny for our sake, He is more deserving of our gratitude and love.

In truth, "neither is there any other nation so great that hath gods so nigh them, as our God is present" (Deuter., 4, 7). "Not to us, O Lord, not to us; but to Thy name give glory. For Thy mercy and for Thy truth's sake: lest the Gentiles should say: Where is their God? We that live bless the Lord: from this time now and forever" (Ps., 113, 1, 2, 18). Amen.

Jesus! Savior of My Soul.

Jesus! Savior of my soul,
Let me to Thy refuge fly,
While the nearer waters roll,
While the tempest still is nigh.

Hide me, O my Savior, hide
Till the storm of life is past;
Safe into Thy haven guide,
O receive my soul at last.

Jesus! Savior of my soul,
Let me to Thy refuge fly;
Ave, Ave, Jesus mild,
Deign to hear Thy lowly child.

Other refuge I have none,
Hangs my helpless soul on Thee,
Leave, oh leave me not alone,
Still support and strengthen me.

All my trust in Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head,
With the cover of Thy wing.

LECTURE IV.

The Triumph of Love.

"I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better; but to abide still in the flesh, is needful for you" (*Philip. 1, 23, 24*).

IN these words the Apostle of the Gentiles describes the great interior struggle which he suffered. On the other hand he had an irresistible desire to die and be with Christ; on the other hand he wanted to abide with his converts for their "furtherance and joy of faith" (ib.). He could not reconcile, and comply with, both these mighty urges of his soul. He could only yield to the one at the expense of the other.

The Puzzle of Puzzles

Not so our Savior. Infinitely greater than that of St. Paul was the conflict between two loves in the soul of Christ. When the period of His mortal life, allotted to Him by His Father, was over, Jesus had a strong desire to go to His Father in heaven. But He also desired most ardently to remain with His loved ones on earth. Yet how were both desires, apparently conflicting irreconcilably with each other, to be fulfilled? And, if both could not be satisfied, which was to receive the preference? Or would Jesus agree on a

PSALM 18.

Coeli Enarrant.

The works of God shew forth His glory: His law is greatly to be esteemed and loved.

THE heavens show forth the glory of God, and the firmament declareth the works of His hands.

Day to day uttereth speech, and night to night showeth knowledge.

They are not speeches nor languages, of which the voices are not heard.

Their sound hath gone forth into all the earth; and their words unto the ends of the world.

He hath set His tabernacle in the sun: and as a bridegroom coming out of his bride-chamber.

He hath rejoiced as a giant to run his course,

His going out is from the end of heaven, and his circuit even to the end thereof: and there is no one that can hide himself from his heat.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

The precepts of the Lord are right, giving joy to hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring forever

compromise and satisfy both partially, even as a child, for instance, whose possession is contested, is awarded alternately for a period now to the one, then to the other, of its parents who are living apart? Here was a puzzle against which the Gordian knot was the merest baby play.

The Solution

It would have been an impossible problem for a love less mighty and, consequently, less resourceful than that of our Lord. His burning and inventive love, however, at once solved the dilemma and fully satisfied both of the combatant loves that were fighting for the mastery within Him. He discovered and instituted the means to be simultaneously, identically and substantially, as God and man, with His Father in heaven and with His followers on earth, unto the end of time. The Holy Eucharist was at the same time the ingenious invention and the complete satisfaction of His two great loves. Verily, "Who is as the Lord our God" (Ps. 112, 5), Who departed while He stayed, and stayed while He departed?

After having established the reasons why Jesus waited unto the end of His life to institute the Holy Eucharist, the question is now in order: Why did He bequeath Himself to us in the form of a nourishment, and under the appearance of bread? In this Sacrament of Love nothing short of the highest expression of love will serve as an

and ever: the judgments of the Lord are true, justified in themselves.

More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

For Thy servant keepeth them, in keeping them there is a great reward.

Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare Thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please: and the meditation of my heart always in Thy sight.

O Lord, my Helper and my Redeemer.

Prayer of Resignation.

(Imit. 3, 15.)

Lord, if it be pleasing to Thee, so let this be done. Lord, if it be to Thine honor, let this be done in Thy name. Lord, if Thou seest that this is expedient for me, and approvest it as profitable, then give me to use it to Thine honor. But if Thou knowest that it will be hurtful to me, and not expedient for the salvation of my soul, take away from me such a desire.

Lord; Thou knowest in what way it is best;

adequate answer. Love craves for three things with the beloved one: resemblance, union or possession, and immolation. No other species or sign would have signified these so strongly as food, notably bread, symbolizes them.

Lovers Want to Be Alike

Between lovers there must be a resemblance and a certain proportion. St. Jerome tells us that friendship either joins those who are alike, or renders alike those whom it joins. The English adage in this connection is: "Birds of a feather flock together." A rich man may love and marry a poor girl, but, because he loves her, he will not allow her to remain poor, or he will become poor with her. Thus royal princes have been known to renounce their princely stations and rights for the love of poor and lowly girls whom they were not permitted to elevate to their own high caste, and whom they loved the more, the greater was the opposition to their love. They forced equality and resemblance where there was none by making the greatest sacrifices for their love and the achievement of its desires. And usually their love is requited by the courted one with a proportionate ardor and vehemence.

Aristotle's Mistake

Realizing the necessity of some substantial proportion between friends, Aristotle, the greatest

let this or that be done as Thou wilt. Give what Thou wilt, and as much as Thou wilt, and when Thou wilt. Do with me as Thou knowest, and as best pleases Thee, and is most for Thine honor. Put me where Thou wilt, and do with me in all things according to Thy will. I am in Thy hand; twist me about and turn me back again. Lo, I am Thy servant, prepared for all things; for I do not desire to live to myself, but to Thee; O that it were worthily and perfectly. Amen.

PSALM 19.

Exaudiat te Dominus.

A prayer for the king (parent or superior).

May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May He send thee help from the sanctuary, and defend thee out of Sion.

May He be mindful of all thy sacrifices, and may thy whole burnt-offering be fat.

May He give thee according to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

philosopher of antiquity, denied the possibility of true friendship between God and man. He erred because he was not aware of the resourcefulness of God's infinite love. While he was right in his conception of the necessity of some proportion or equality in friendship, he was wrong in excluding the possibility of this equality between God and man. He was right again in assuming, that man could not become God, but he was wrong in taking for granted, that God could not become man. He was right in considering the infinite chasm between God and man unbridgeable to man; he was wrong in supposing it to be so to God.

To render real friendship possible between Himself and His human creatures God became a man like unto them in all things save sin. "Christ Jesus Who, being in the form of God . . . . emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man" (Philip., 2, 5-7). He must have been very eager for our friendship to step down so low to obtain it.

David and Jonathan

Perhaps the most ideal friendship between mere men depicted in the Bible is that of David and Jonathan. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And David and Jonathan made a covenant, for he loved him as his own soul"

The Lord fulfill all thy petitions: now I know that the Lord will save His anointed.

He will hear him from His holy heaven: the salvation of His right hand is powerful.

Some trust in chariots, and some in horses: but we call upon the name of the Lord our God.

They are entangled, and have fallen: but we are risen, and stand upright.

O Lord, save the king: and hear us in the day on which we shall call upon Thee!

Prayer.

(Imit. 3, 18, 16.)

Lord, because Thou wast patient in Thy lifetime, in this chiefly fulfilling the commandment of Thy Father, it is fitting that I, a pitiful sinner, should according to Thy will take all with patience, and should, as long as Thou pleasest, support the burden of this corruptible life in order to my salvation. For though this present life is felt to be burdensome, yet it is now become through Thy grace exceeding meritorious, and by Thy example and the footsteps of Thy saints more supportable to the weak, and more bright.

It is also much more full of consolation than it was formerly under the old law, while the gate of heaven remained shut and the way also to heaven seemed more obscure; when so few cared to seek the kingdom of heaven. And not even

(1 Kings, 18, 1-3). But there was a great disproportion between the two officially and socially. To minimize it and bring about the craved-for resemblance "Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle" (ib., 4).

This condescension of Jonathan acted powerfully on David, elevating and stimulating him, for "David went out to whatsoever business Saul sent him, and he behaved himself prudently; and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants" (ib. 5). And from that time on the friendship between David and Jonathan increased from day to day until Jonathan was slain in battle, when in the depth of his grief David exclaimed dolefully: "I grieve for thee my brother Jonathan: exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee" (2 Kings, 1, 26).

Jesus and the Soul

In more ways than one this wondrous friendship was a type of Jesus and the human soul. Jonathan seemed to love David more violently because of the difference of their stations in life. He was determined to destroy the difference at whatsoever cost. Either he would become a

they who were then just and of the saved, could enter into Thy heavenly kingdom before Thy Passion and the debt of Thy Sacred Death.

Oh, how great thanks am I bound to return to Thee for having vouchsafed to show to me and all the faithful the right and good way to Thine everlasting kingdom! For Thy life is our life: and by holy patience we walk on to Thee, Who art our crown. If thou hadst not gone before and taught us, who would care to follow? Alas, how many would have stayed afar off and a great way if they had not had before their eyes Thine excellent example! Behold we are still lukewarm, though we have heard of Thy so many miracles and teachings; what should we be if we had not so great light whereby to follow Thee?

Be with me, Lord Jesus, in every place and time. Let this be my consolation, to be willing to do without any human solace. And if Thy consolation be withdrawn, let Thy will and Thy just trial be to me as the greatest solace. For Thou wilt not be angry always; neither wilt Thou threaten forever. Amen.

shepherd boy as David was, or he would raise David to a princely rank like unto his own. He succeeded in achieving the latter.

Jesus, too, seems to have been more desirous of our love because of the immense difference between Him and us, and He was resolved to nullify this difference at any price. He succeeded better than Jonathan in erasing it, for He both lowered Himself to our level by becoming man, and He raised us to His level by making us partakers of His divine nature through sanctifying grace.

To make sure that He lowered Himself sufficiently to convince us of His love for us, and to inspire us with confidence to accept His proffered friendship, Jesus not only assumed the form of man, but even the appearance of bread. The depth of His condescension is an evidence of the warmth of His love for us and of His desire to be loved by us in return.

David responded fully to the love of Jonathan. He would have been mean and ungrateful indeed, had he not reciprocated so great a love. How, then, can we remain insensible, indifferent and cold to the far greater love of Jesus for us, and evidenced in an immensely more striking and winning manner?

Love-Sickness

Without actual or prospective union with the beloved object, and its complete and unreserved

PSALM 20.

Domine, in Virtute.

Praise to God for Christ's exaltation after His Passion.

In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly.

Thou hast given him his heart's desire; and Thou hast not withholden from him the request of his lips.

For Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones.

He asked life of Thee: and Thou hast given him length of days forever and ever.

His glory is great in Thy salvation: glory and great beauty shalt Thou bestow upon him.

For Thou shalt make him to be a blessing forever and ever: with Thy countenance Thou shalt make him exceedingly glad.

For the king hopeth in the Lord: and through the mercy of the Most High he shall not be moved.

Let Thy hand be felt by all Thy enemies: let Thy right hand find out all them that hate Thee.

Thou shalt make them as a fiery oven, in the time of Thy anger: the Lord shall trouble them in His wrath, and fire shall consume them.

possession, love is a veritable torture. It is a living magnet which attracts with all its might, and is reciprocally attracted with equal force; when the attraction can not be actuated, there is a feeling of unsatisfaction there, that is sweetly yet painfully cruel, overpowering and crushing. In his Life of St. Agnes, St. Ambrose tells us, that the son of the prefect of the city, whose mad love for the innocent maiden met with no reciprocity, was growing sick with this unrequited and unsatisfied love.

People frequently fall ill and even die from sheer home-sickness. In the book of Proverbs (13, 12) we read: "Hope that is deferred afflicteth the soul." And in the Canticle of Canticles the spouse sighs (2, 5): "Stay me up with flowers, compass me about with apples: because I languish with love;" and again (5, 8): "I adjure you, O daughters of Jerusalem, if you find my Beloved, that you tell Him that I languish with love." And yet the love of any soul for Jesus is as nothing compared to His love for it.

Union at Its Best

It is evident that the boundless love of Jesus for us demanded the closest and most intimate possible union. No union is so close as that between man and the food he takes into himself. It is not only united with him, but it becomes a very part of him. How often do we not hear a

Their fruit shalt Thou destroy from the earth: and their seed from among the children of men.

For they have designed evils against Thee: they have devised plans which they have not been able to perform.

For Thou shalt make them turn their back: Thy arrows Thou shalt make ready against their face.

Be thou exalted O Lord, in Thy own strength: we will sing and praise Thy power.

Prayer.

(Imit. 3, 22.)

Open, O Lord, my heart in Thy law, and teach me to walk in Thy commandments. Give me to understand Thy will and to commemorate with great reverence and diligent consideration all Thy benefits, as well in general as in particular; that from this time forth I may be able worthily to give Thee thanks. But I know and confess that I am not able to return due thanks, not even for the least point. I am less than all Thy goods bestowed upon me; and when I consider Thine excellency, my spirit fails before the greatness of it.

All we have in soul and body, all we possess without or within, naturally or supernaturally, are Thy benefits, and show forth Thy bounty, mercy, and goodness, from whom we have

loving mother say to her darling infant: "I could just eat you for love!" It can not surprise us, therefore, that our Lord chose food as the factor of the union He desired to establish between Himself and us. There is this difference, however, that whilst we convert our natural food into our own corporal substance, because our digestive apparatus is stronger than it is, Jesus in Holy Communion, being stronger than we are, transmutes us into Himself, so that we can say with St. Paul: "I live; now not I; but Christ liveth in me" (Gal., 2, 20).

A Preference for Banquets

It was not without design and special significance, that our Lord began and ended His public life at a banquet. He wrought His first public miracle at a wedding dinner, changing water into wine; at the close of His mortal life, at the paschal supper, He wrought a greater miracle by changing bread and wine into His own Body and Blood, and empowering and charging His disciples to do the same forever in commemoration of Him.

Why this preference for banquets on the part of our dear Master? Again His love is the only explanation. Voluntarily to eat with another bespeaks closeness of friendship and intimacy of love. When we eat we like to feel contented and happy in body and soul. If the choice is left to us,

received all good things. And though one has received more, another less, yet all is Thine, and without Thee even the least can not be had. He who has received greater things can not glory in his own merit, nor boast himself above others, nor insult over the lesser; because he is indeed greater and better who attributes less to himself, and is more humble and devout in returning thanks. And he who esteems himself the vilest of men, and judges himself the most unworthy, is fittest to receive the greatest blessings. But he who has received fewer must not be sorrowful nor take it ill, nor envy him who is more enriched, but must wait rather on Thee, and above all praise Thy goodness, for that Thou bestowest Thy gifts so plentifully, so freely and willingly, without respect of persons.

All things are from Thee, and therefore Thou art to be praised in all. Thou knowest what is fit to be given to every one; and why one has less and another more is not ours to decide, but Thine, Who keepest an exact account of the merits of each. Wherefore, Lord God, I take it for a great benefit not to have much which outwardly and according to men appears praiseworthy and glorious; so that a man, considering his own poverty and meanness, ought not therefore to be weighed down or to be grieved and dejected, but rather to receive comfort and great joy.

we single out those for our table companions who will most foster and nurse this contentment and happiness. Their presence will not fail to do this; and our joy will again re-act upon them. The meal in common eases and increases the social feelings of our nature.

The soul is never more effusive and communicative, and the heart is never larger and more expansive than at a merry festal board among loved ones. That this is a natural phenomenon is evidenced by the fact, that all nations and races love to celebrate the sweetest and dearest and greatest events of life with banquets. Our Savior yielded to this innate trait of human nature when He instituted the Most Holy Sacrament. His guests were to be the chosen, the preferred ones of His love, and the invitation to His Banquet of banquets was to make them realize this; and again the participation at this banquet was to augment the mutual love between Host and guests, for the sake of which it was ordained.

Separation from Board

When, for very urgent reasons, the Church grants married people a "separation from board", which means they need no longer keep house together, a serious rupture in their relations has taken place. Their hearts have grown far apart. Their souls are affinities no longer, if they can not suffer each other's presence at the domestic

Because Thou, O God, hast chosen the poor and humble, and those who are despised by this world, for Thy familiar friends and servants. Witness Thy apostles themselves, whom Thou didst make princes over all the earth. And yet they walked in this world without rebuke, so humble and simple, without any malice or guile, that they were even glad to suffer reproaches for Thy name; and what the world flies from they embraced with great affection.

Nothing, therefore, should so gladden him who loves Thee and knows Thy benefits, as Thy will in him and the good pleasure of Thy eternal appointment: Wherewith he ought to be so far contented and comforted, as to be as willing to be the least as another would wish to be the greatest; and to enjoy as much peace and content in the lowest place as in the highest; and to be as willing to be despicable and mean and of no name and repute, as to be preferred in honor and greater in the world than others. For Thy will and the love of Thine honor ought to surpass all, and to comfort and please him more than all the benefits which Thou hast given or shalt give. Amen.

table. Fortunately, it happens ever and anon, that estranged couples make up and resume the warm and cordial mutual attitude of old, and they celebrate their reconciliation with a love-feast, at which their ardor and attachment for one another at times reach a higher degree than ever before as a sort of re-action from, and a compensation for the interval of coldness and aversion their love had suffered. At any rate, once they willingly dine together again, all past differences are forgiven and forgotten.

The Banquet of Reconciliation

The Christian who of his own volition separates himself from the board of Jesus, the Bridegroom of his soul, manifests his indifference to, and alienation from Him. He evidently cares little or not at all for One Whose hearty invitation to a love-feast he ignores or neglects. But as soon as the sinner is willing to repent of his ingratitude and to return to his God, Jesus at once invites him again to His intimate Meal to indicate the completeness and finality of the pardon He extends to him. And as in the case of the Prodigal Son returning to his father, the Banquet frequently assumes proportions of spiritual nourishment and joy far beyond what it had ever possessed for the individual in question in the days when he was loyal and true. Anyway, nothing can more assure the contrite sinner of the unreserved

PSALM 22.

Dominus Regit Me.

God's spiritual benefits to faithful souls.

The Lord ruleth me: and I shall want nothing.

He hath set me in a place of pasture.

He hath brought me to refreshing water. He hath converted my soul.

He hath led me on the paths of justice, for His own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me.

Thy rod and Thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil; and my cup which inebriateth me how goodly is it!

And Thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

pardon and unconditional renewal of the friendship of Jesus for him than his kneeling at the Holy Table as the specially and spontaneously invited guest of his Lord. To impress this upon all poor sinners He came to save, our Savior left us Himself in the way of food. And when on earth He ate with sinners even to the scandal of the hypocritical Pharisees, He had in mind the delight He was to experience in future ages for having contrite sinners as His favorite guests at His Eucharistic Table. He as much as assured us, that He would have more joy at seeing one penitent sinner at the Holy Rail, than at beholding ninety-nine just who had never needed forgiveness.

The Union Is Close

With reference to sanctifying grace the Holy Fathers use telling illustrations to bring out the union it establishes between God and the soul. And as the Holy Eucharist increases sanctifying grace in the soul perhaps more than any other sacrament, being, as it is, the very Author and Fount of grace, the pictures they use apply nicely, though always inadequately, to the union established between Jesus and the worthy communicant. They tell us that, as two wax candles that are completely welded together and are merged into one will burn with one wick and as one and the same candle, so the soul through

PSALM 32.

Exultate Justi.

An exhortation to praise God and to trust in Him.

Rejoice in the Lord, O ye just: praise becometh the upright.

Give praise to the Lord on the harp; sing to Him with the psaltery, the instrument of ten strings.

Sing to Him a new canticle, play well unto Him with a loud noise.

For the word of the Lord is right, and all His works are done with faithfulness.

He loveth mercy and judgment; the earth is full of the mercy of the Lord.

By the word of the Lord the heavens were established: and all the host of them by the breath of His mouth.

He gathered together the waters of the sea, as in a vessel; He layeth up the depths in store-houses.

Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of Him.

For He spake, and they were made: He commanded, and they were created.

The Lord bringeth to nought the counsels of the Gentiles; and he defeateth the devices of nations, and casteth away the counsels of princes.

But the counsel of the Lord standeth forever: the thoughts of His heart to all ages.

grace becomes one with God and lives one life with Him. And as a piece of iron that is laid into a hot fire is soon so penetrated with the fire that it becomes as one flame with it, so that it is impossible to distinguish the fire from the iron, the soul inflamed with divine love becomes one with God, so much so that the line of separation or distinction is no longer discernible. This is union, if there is any on this earth, and it gives the soul the full right to exclaim delightedly: "My Beloved is mine, and I am His!" (Cant., passim.)

The Union Must Be Permanent

That this union might be continuous and permanent Jesus chose bread from among all foods as the sign of the Eucharist, since no food is so commonly and frequently used in all seasons and situations of life as bread. For this reason He says: "He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him" (John, 6, 57). He uses the present tense, "eateth," to indicate, that to partake of this Sacrament must be our regular and daily habit, even as the consumption of bread is a usual practice with us. If it is, our union with Him will not suffer diminution, for, "he abideth in Me and I in him."

Moreover, Jesus chose bread in preference to other and more costly foods to imply that He desired union with all classes of souls; with the rich and mighty as well as with the poor and

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance.

The Lord looketh from heaven: He beholdeth all the sons of men.

From His habitation which He hath made, He looketh upon all that dwell on the earth.

He who hath made the hearts of every one of them: who understandeth all their works.

The king is not saved by a great army: nor shall the giant be saved by his own great strength.

Vain is the horse for safety: neither shall he be saved by his great strength.

Behold, the eyes of the Lord are on them that fear Him: and on them that hope in His mercy.

To deliver their souls from death: and feed them in famine.

Our soul waiteth for the Lord; for He is our helper and protector.

For in Him our heart shall rejoice: and in His holy name we have trusted.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.

Prayer Against Evil Thoughts.

(Imit. 3, 23.)

O Lord my God, depart not far from me; my God, look on me to help me; for divers thoughts and great fears have risen up against me, afflict-

lowly—preferably with the latter — for bread is the food of all. No one ever gets too rich to enjoy it, and none is ever too poor to have a morsel of it; for, if he were, he would not remain alive long.

The Species of Wine

Here a word is in place anent the other sign of the Sacrament of Love, namely wine. Not so much reference is made to it, as a rule, because Holy Communion is usually administered under the species of bread only; and our Lord preferably mentioned bread when He discoursed on Holy Communion. But wine is as much a sign of the Sacrament as is bread.

It was not without a special design and a particular purpose that our Lord chose wine as one of the species of the Eucharist. It, too, has significations that are comforting, enlightening and stimulating. The natural properties and effects of good wine, moderately used, give a clue to the spiritual qualities and results of the Eucharistic Wine, or the Blood of Christ. This is the wine "that cheereth God and men" (Judges 9, 13).

The Effects of Wine

It is the way of wine to quicken the action of the heart and the circulation of the blood, to revive drooping spirits and chase sluggishness and torpor; to render the heart joyful and

ing my soul. How shall I get over them without hurt? How shall I break through them? I will go before Thee, saith He, and will humble the great ones of the earth. I will open the gates of the prison and will reveal to thee hidden things of secret places. Do, O Lord, as Thou sayest, and let all these evil thoughts flee from before Thy face. This is my hope and my one consolation, to fly to Thee in every tribulation, to trust in Thee, to call on Thee from my heart, and patiently to wait for Thy consolation. Amen.

PSALM 28.

Afferte Domino.

An invitation to glorify God, with a commemoration of His mighty works.

Bring to the Lord, O ye children of God: bring to the Lord young rams.

Bring to the Lord glory and honor, bring to the Lord glory to His name: adore ye the Lord in His holy court.

The voice of the Lord is upon the waters, the God of majesty thundereth: the Lord upon many waters.

The voice of the Lord is powerful: the voice of the Lord is full of majesty.

optimistic, and to banish pessimism and gloom; to increase good fellowship and the spirit of sociability, friendliness and generosity; to supply alacrity, courage and a spirit of enterprise, and to eliminate faint-heartedness, fear and dread; to lend to life in general a bright hue and promising outlook, and to remove what is dismal, dark and dreary. This has always been the reputation of wine among all nations. The Bible expresses it thus: "Wine was created from the beginning to make men joyful. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body (Eccli., 31, 35-37). To indicate that the Holy Sacrament would produce these cheering, elevating and animating effects on the soul, Jesus chose wine for one of the signs of His Sacrament.

One Heart and One Soul

Of both species of the Eucharist the Book of Psalms (103, 15) says, "that wine may cheer the heart of man, and that bread may strengthen man's heart." And this feature of both must not be overlooked. As bread is kneaded together from many grains of wheat into one loaf; and as the wine is pressed from many berries: so, too, the Sacrament of Love requires that all its communicants, whatever their race, color, nationality, trade, profession, condition or class, be welded together in true and inseparable love of

The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus:

And shall split them as a calf of Libanus: and the beloved as a young unicorn.

The voice of the Lord divideth the flame of fire: The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

The voice of the Lord prepareth the stags, and He will lay open the thickets and in His temple all shall speak His glory.

The Lord maketh the flood to dwell: and the Lord shall sit King forever.

The Lord will give strength to His people: the Lord will bless His people with peace.

PSALM 29.

Exaltabo te, Domine.

David praises God for his deliverance, and His merciful dealings with him.

I will extol Thee, O Lord, for Thou hast lifted me up: and Thou hast not made my enemies rejoice over me.

O Lord my God, I have cried to Thee, and Thou hast healed me.

Thou hast brought forth, O Lord, my soul from hell: Thou hast saved me from them that go down into the pit.

one another, forming "but one heart and one soul" (Acts, 4, 32).

It is needless to add that, although directly by the words of Consecration the bread is converted into the Body, and the wine into the Blood of Christ, thus indicating and presenting the Death of Christ on the Cross, by natural concomitance Jesus is really present whole and entire after the Consecration both under the species of bread, and under the species of wine, without any difference or distinction whatsoever. Hence he who receives but the Consecrated Host or but one drop of the Consecrated Wine receives the Body and Blood of Jesus Christ without division or diminution.

The Self-Immolation of Love

The desire for sacrifice on behalf of the loved one pertains to the very essence of love. The lover wants to give evidence of his sentiments for his beloved either by heroic exploits and daring achievements, or by great and extreme renouncements. If he were not willing and eager to shed his blood and give his life for her sake, his love would either not be genuine, or it would not be great.

"Eat a Fresh Human Heart"

Long, long ago, so the story runs, there was a king who took very sick. After studying his case

Sing to the Lord, O ye His saints: and give praise at the remembrance of His holiness.

For wrath is in His indignation: and life in His favor.

In the evening weeping shall take place, and in the morning gladness.

And in my abundance I said: I shall never be moved.

O Lord, by Thy favor, Thou hast given strength to my beauty.

Thou didst turn away Thy face from me, and I became troubled.

To Thee, Lord, will I cry: and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption?

Shall dust praise Thee, or declare Thy truth?

The Lord hath heard, and hath had mercy on me: the Lord is become my Helper.

Thou hast turned for me my mourning into joy: Thou hast cut my sack-cloth, and encompassed me with gladness:

To the end that my glory may sing to Thee, and I may not regret. O Lord my God, I will give praise to Thee forever.

Prayer for the Enlightening of the Mind.

(Imit. 3, 23.)

Enlighten me, O good Jesus, with the brightness of internal light, and cast out all darkness

carefully the doctors said positively: "Your Majesty, the only way you can be cured is by eating a fresh human heart." "But where and how am I to procure a fresh human heart?" the king asked in despair. The queen was present at this conversation. She loved the king much and declared presently: "King, you will have my heart at once!" The king declined this most generous offer of his devoted wife. But the love it disclosed pleased him so much that he grew well on the spot.

To maintain the life of our souls Jesus has not only offered us as food His Heart, but He has really given us Himself whole and entire: as God and Man, His Flesh and Blood, His Body and Soul. Must not such love on His part keep alive and fan to a great heat our love of Him?

Love reaches its zenith, and celebrates its greatest triumphs, and experiences its sweetest thrills, not in the mutual exchange of glowing vows of love, nor even of ardent endearments and caresses, but in the endurance of great trials and enormous hardships, and in the resignation of the dearest possessions and the most charming treasures in favor of the beloved.

The vows of love, they say, are made in the brightness of the day of joy, but they are kept in the darkness of the night of sorrow. Their keeping is more eloquent of love than their making.

from the dwelling of my heart. Restrain my wandering thoughts, and crush the temptations which violently assault me. Fight mightily for me and overcome these wicked beasts, I mean these enticing lusts, that there may be peace in Thy strength, and that the abundance of Thy praise may resound in the holy court, which is a clean conscience. Command the winds and storms; say to the sea: Be still; and to the north wind: Blow thou not; and there shall be a great calm. Send out Thy light and Thy truth that they may shine upon the earth; for I am as earth that is empty and void till Thou enlightenest me.

Pour forth Thy grace from above; water my heart with the dew of heaven; send down the waters of devotion to wash the face of the earth, that it bring forth good and perfect fruit. Lift up my mind, oppressed with the load of sins, and raise my whole desire towards heavenly things; that, having tasted the sweetness of the bliss above, it may irk me to think of earthly things. Tear me away and snatch me from all fleeting consolation of the creature, for no created thing can fully still and satisfy my desire. Join me to Thyself with the inseparable bond of love; for Thou alone sufficest him who loves Thee, and without Thee all things are worthless. Amen.

Love's Greatest Victory

Hence Calvary will always be the outstanding stage of the highest reach and the greatest victory of love. Nowhere else did love revel so passionately in the abdication of the best this life contains, and pamper itself so ravenously with the most excruciating sufferings in the interest of the beloved. Jesus dying for us on the Cross is the embodiment of love in its highest possible degree, measure and method of self-manifestation. He is the immolation of love personified.

And to perpetuate among us forever this immolation, so as to render it possible for all of us to be present at it and apply its infinite fruits to our souls, Jesus instituted the Holy Sacrament. And He chose bread and wine as its sign, to point out that even as bread and wine, when we consume them, are entirely destroyed for our life and growth, so, too, He was and is immolated entirely for the eternal life and growth of our souls. On this feature of the Sacrament He laid especial emphasis at the institution, saying: "Take ye, and eat: this is My Body, which shall be *delivered* for you" (Cor., 11, 14). "In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be *shed* for you" (Luke, 22, 20). Of a truth, "Greater love than this no man hath, that a man lay down his life for his friends" (John, 15, 13). Amen.

Pange Lingua.

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremae nocte coenae,
Recumbens cum fratribus,
Observata lege plene,
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

Verbum caro, panem verum,
Verbo carnem efficit;
Fitque sanguis Christi merum
Et si sensus deficit
Ad firmandum cor sincerum
Sola fides sufficit.

LECTURE V.

The Real Presence.

"They have taken away my Lord: and I know not where they have laid Him" (*John, 20, 13*).

TRUE love alone can imagine the depth of sadness and the keenness of pain expressed in these words of St. Mary Magdalen. To lose Jesus completely, after having seen His divine beauty and tasted the sweetness of His benevolence, and not to have the least vestige of His whereabouts, was the greatest sorrow that could befall the holy penitent. When He was living, everything seemed bright, hopeful and cheery: now He is gone, all is dreary, sad and lonely. Jerusalem is different from what it was, and Bethany, without Jesus, will never be itself again.

Life without Jesus Is Death

Another Mary, immensely greater than Magdalen, the one spotless and innocent human being, the dear Mother of God, had experienced the same pain, when she had lost the divine Boy, and knew not if she would ever find Him again. With Him her treasure, the pivot of her existence, her heart's center of gravity, her One and All, had vanished. Life was bleak, empty and meaningless. Without Jesus Nazareth to her would be Nazareth no more.

PSALM 13.

Dixit Insipiens.

THE fool hath said in his heart: There is no God.

They are corrupt, and are become abominable in their ways: there is none that doeth good, no not one.

The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

They are all gone aside, they are become worthless altogether: there is none that doeth good, no not one.

Their throat is an open sepulchre: they use deceit with their tongues: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and wretchedness are in their ways; and the way of peace they know not: there is no fear of God before their eyes.

Shall not all they know that work iniquity, who devour my people as they eat bread?

They have not called upon the Lord: there they have trembled for fear, where there was no fear.

For the Lord is with the just generation: ye have confounded the counsel of the poor man, but the Lord is his hope.

The Bereavement of the Shepherds

Before her other, though lesser, lovers of Jesus had suffered and keenly felt the same dire loss. They were the poor shepherds of Bethlehem. After they had been invited so lovingly and charmingly by the messengers of heaven to adore the new-born Infant, they at once fell in love with the unusual and heaven-given Child. The children especially cherished and made much over It. Whilst Mary and Joseph were telling the parents the story of their mysterious adventures and experiences, the little shepherd children asked to hold and fondle the Infant Whom parents and children alike felt was their very own. They had grown so attached to the divine Babe, that they realized their life would no longer be complete without It.

He Was Gone

One night they had all been particularly attentive to the extraordinary Boy. They had caressed Him and bidden Him good-night with marked tenderness and uncommon fondness. The next day when they hastened to greet Him and the family with a hearty good-morning, and to renew their ceremonies of hospitality and love, alas, the Child was gone. And they knew not whither It had gone, or if It would ever return to them again. And their hearts were sad and in great distress. The sun in the heavens of their

Who shall give out of Sion the salvation of Israel? when the Lord shall bring back the captivity of his people, Jacob shall rejoice and Israel shall be glad.

Prayer Against the Tempter.

(Imit. 3, 6.)

Begone, unclean spirit; be ashamed, miserable wretch; foul indeed art thou to suggest such things as these to my hearing. Depart from me, thou wicked tempter; thou shalt have no part in me; but Jesus will be with me as a valiant warrior, and thou shalt stand confounded. I had rather die and undergo all torment than consent to thee. Hold thy peace and be silent, I will hear thee no longer, although thou mayest try to trouble me yet more. The Lord is my light and my salvation; whom shall I fear? Though an host of men should stand together against me, my heart shall not fear. The Lord is my Helper and my Redeemer. Amen.

PSALM 14.

Domine, Quis Habitabit.

Lord, who shall dwell in Thy tabernacle? or who shall rest on Thy holy hill?

He that walketh without blemish, and worketh justice:

poor, humdrum life had gone out; the music from above was suddenly hushed; the fragrance of the atmosphere had departed completely. Life was no longer worth living: Who had given it purpose and reason and interest and tone and color had fled: apparently forever. What a difference His leaving made in Bethehem! It was no longer the same and, without Him, never would be again.

The Churches Miss Him

After the departure of Jesus, Bethlehem, Nazareth and Jerusalem were desolate and joyless to them that loved Him. Our churches would be just as lonely and dreary, if our Eucharistic Lord departed from them. This is proved best of all by the facts. In Europe there are beautiful and gorgeous churches which, until about four hundred years ago, were centers of religious warmth, pious ardor and enthusiasm for God's glory and the salvation of souls. Sunday after Sunday they were crowded with worshipers again and again, and the features and expression of the worshipers disclosed a vivid faith and a staunch belief in the existence of a supernatural order.

Now the same churches, with the same splendid architecture and sumptuous appointments, are scenes of coldness and loneliness. They are but meagerly frequented, and their attendants have little, if any, aspect of other-worldliness about them. In their attitude there is no heartiness,

He that speaketh truth in his heart, who useth not deceit with his tongue:

Nor doth evil to his neighbor; nor taketh up a reproach against his neighbors.

In his sight the wicked is despised: but he honoreth them that fear the Lord. He that sweareth to his neighbor and deceiveth not, he that putteth not out his money to usury, nor taketh bribes against the innocent:

He that doeth these things shall not be moved forever.

Prayer.

(Imit. 3, 14.)

Thou thunderest forth over my head Thy judgments, O Lord, and Thou shakest all my bones with fear and trembling, and my soul is terrified exceedingly. I stand amazed and consider; for the heavens are not pure in Thy sight. If in the angels Thou hast found sin and hast not spared them, what will become of me? Stars have fallen from heaven; and I, who am but dust, how can I presume? They whose works seemed worthy to be praised, have fallen to the very lowest; and those who were wont to feed upon the bread of angels, I have seen delighted with the husks of swine.

There is, then, no sanctity, if Thou, O Lord, withdraw Thy hand. No wisdom profits if

in their behavior there is no supernatural trait discoverable. Their carriage in church differs little from their conduct in respectable secular meeting places.

"He Is Not Here"

What accounts for so great a difference in the atmosphere of the same churches? The climate, the temperament of the people, the nature of their character have not changed. What brought about so great a transformation? The same cause as affected Bethlehem, Nazareth and Jerusalem in the cases cited above: Jesus left or was banished from the churches in question: not indeed in His visible human form, but in the perfect equivalent, in the Sacrament of His Body and Blood, the Holy Eucharist. "They have taken away my Lord," the poor people seem to clamor in their wistful reflections in their barren churches, "and I know not where they have laid Him." As by His presence Jesus converted the poor stable of Bethlehem into a palace of joy and delight for shepherds and kings, so by His departure or dismissal He transforms the most magnificent churches into pitiable centers of coldness and dereliction.

The Sacrilegious Theft

Suppose some one would break into your parish church, pillage the tabernacle and carry away all

Thou cease to govern. No strength avails if Thou cease to uphold. No chastity is secure if Thou protect it not. No guard that we can keep upon ourselves will profit us, if Thy sacred watch be not over us. For if Thou leave us, we sink and perish; but if Thou visit us we are raised up and live. For we are unstable indeed, but by Thee we are strengthened; we are lukewarm, but by Thee we are set on fire.

Oh, how humbly and lowly ought I to think of myself! How little ought I to esteem whatever good I may seem to have! Oh, how low ought I to cast myself down under Thine unfathomable judgments, O Lord, where I find myself to be nothing else but nothing, yea, nothing! O weight immense; O sea impassable, where I find nothing about myself but that I am wholly nothing! Where, then, can boasting find a lurking place? where confidence in fancied virtue? All vain glorying is swallowed up in the depth of Thy judgments above me.

What is all flesh in Thy sight? Shall the clay glory against Him Who formed it? How can he be elated with vain talk whose heart in truth is subjected to God? All the world will not move him to pride whom truth has subjected to itself. Neither will he, who has made his whole hope strong in God, be moved with the tongues of all that praise him. For, behold, all they

the Consecrated Particles. Upon hearing the news of the sacrilege the parishioners would gather in the sacred edifice, but oh, how forsaken and lonely they would feel in the absence of their Eucharistic Lord! Yet His absence would be but temporary and would be speedily remedied; at any rate on the following day, through the consecration of new hosts.

If certain so-called reformers had had their way, Jesus would have been stolen or banished not only from one or the other church, but from every temple of Christendom. Then, indeed, would be verified of her in all their lugubrious sadness the doleful words of the prophet (Lament., 1, 1, 2): "How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow! . . . Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies."

Every Stone Is Gone or Going

And, pursuing the same impossible supposition, Jesus Himself, as He did with regard to the unfortunate city that had discarded Him, could weep over His disloyal Church and say in the bitterness of His heart: "If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes.

also who speak are naught; for they shall pass away with the sound of their words; but the truth of the Lord remaineth forever. Amen.

PSALM 15.

Conserva Me, Domine.

Christ's future victory and triumph over the world and death.

Preserve me, O Lord, for I have put my trust in Thee.

I have said to the Lord, Thou art my God, for Thou hast no need of my goods.

In the saints who are in His land, he hath fulfilled wonderfully all my wishes.

Their infirmities were multiplied: afterwards they hastened.

I will not gather together their meetings for blood-offerings, nor will I make mention of their names with my lips.

The Lord is the portion of my inheritance and of my cup: Thou wilt restore my inheritance to me.

The lines are fallen in goodly places for me: for my inheritance is goodly.

I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

For the days shall come upon thee: and thy enemies. . . . shall beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation" (Luke, 19, 42-44). Without intending a pert reflection, we can not but observe how significant this text is of the churches which have dismissed the true Eucharistic Jesus from their midst. As regards supernatural life in doctrine and conduct, their religions are beaten flat to the ground. They are hardly more than natural guesses and surmises. One stone of revealed doctrine after the other has been loosened and cast off, until there is left no worthwhile belief in revelation at all.

Fortunately this extreme catastrophe did not befall the true Church. What saved it was the unshaken promise of her divine Founder: "Behold I am with you all days, even to the consummation of the world" (Matt., 28, 20).

"My Lord, and My God!"

Normal Catholics as a rule require no dogmatic proof to bolster their own faith in the Real Presence. They absorbed it, it would appear, with their Catholic mother's milk; it seems to be a natural instinct with them: so spontaneous, strong, deep and warm is this faith of theirs; whereas we know it is an infused virtue, gratuitously bestowed upon them by God. A learned

I set the Lord always in my sight: for He is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Because Thou wilt not leave my soul in hell; nor wilt Thou give Thy holy one to see corruption.

Thou hast made known to me the ways of life with Thy countenance; Thou shalt fill me with joy; at Thy right hand are delights even to the end.

Prayer.

(Imit. 3, 20.)

I will confess against myself mine injustice. I will confess to Thee, O Lord, my infirmity. It is oftentimes a small thing which casts me down and troubles me. I make a resolution to behave myself valiantly; but when a small temptation comes, I am brought into great straits. It is sometimes a very trifling thing whence a grievous temptation springs up. And when I think myself somewhat safe, while I have no feeling, I sometimes find myself almost overcome by the merest puff of wind.

Behold, then, O Lord, my low estate and my frailty, which are every way known to Thee. Have pity on me, and draw me out of the mire, that I stick not fast therein; that I may not

and pious priest of about sixty years once told me that he never had experienced any kind of temptation against faith. There are many Catholics, clerical and lay, religious and secular, young and old, who have never been assailed by the most distant doubt regarding the mystery of the Real Presence or any other doctrine of the Church. This is not a native condition or trait of the human mind, which is naturally inquisitive, suspicious and sceptical: but it is an effect of divine grace. As little as a normal child of good honorable parents is inclined or tempted to question the legitimacy of its birth, so little is the ordinary normal child of the Church tortured with doubts regarding its faith, especially in the Most Holy Eucharist. Catholics derive a certain supernatural delight from the words of Jesus: "Blessed are they that have not seen, and have believed" (John, 20, 29).

Are You Tempted?

As for those friends of Jesus who are troubled with temptations against faith with reference to the Real Presence, they can take heart from the words of the Imitation of Christ (4, 18): "Some are grievously tempted about faith and the Sacrament: but this is not to be imputed to them, but rather to the enemy. Be not anxious, dispute not with thy thoughts, nor answer the doubts which the devil suggests: but believe the words

abide utterly cast down forever. This it is which often beats me back and confounds me in Thy sight, that I am so prone to fall and have so little strength to resist my passions. And although I do not altogether consent yet their pursuit of me is troublesome and grievous, and it is a weariness to live thus daily in conflict.

May Thy grace, O Lord, make that possible to me which seems impossible to me by nature. Thou knowest that I can bear but little, and that I am quickly cast down when a small adversity arises. Let any exercise of tribulation become an object of love and desire to me because of Thy Name, for to suffer and to be harassed for Thee is very healthful to my soul. Amen.

PSALM 16.

Exaudi, Domine, Justitiam.

A just man's prayer in tribulation against the malice of his enemy.

Hear, O Lord, my justice: attend to my supplication.

Give ear to my prayer, which proceedeth not from deceitful lips.

Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

of God, believe His saints and prophets, and the wicked enemy will fly from thee. It is often very profitable to the servant of God to suffer such things. For the devil tempts not unbelievers and sinners, whom he already surely holds: but in many ways he tempts and sorely tries the faithful and devout. Go forward therefore with a sincere and undoubting faith, and with a humble reverence draw near to this Sacrament; and whatsoever thou art not able to understand, commit in perfect confidence to almighty God. God deceives thee not."

Open the Bible

To satisfy earnest inquirers outside the Church as to the solid foundation of our faith in the Real Presence of Jesus in the Eucharist, we have but to open the Bible, and a conclusive and convincing proof will soon be forthcoming to every sincere and earnest searcher of the word of God.

In the first letter to the Corinthians (11, 23-25) we read: "The Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is My Body, which shall be delivered for you: this do for the commemoration of Me."

Yea, Yea: No, No

In His instructions to His disciples Jesus had always insisted on absolute candor and simplicity

Thou hast proved my heart, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me.

That Thy mouth may not speak the works of men: on account of the words of Thy lips I have kept hard ways.

Perfect Thou my goings in Thy paths, that my footsteps be not moved.

I have cried to Thee, for Thou, O God, hast heard me: O incline Thy ear to me, and hear my words.

Show forth Thy wonderful mercies; Thou who savest them that trust in Thee.

From them that resist Thy right hand keep me, as the apple of Thy eye.

Protect me under the shadow of Thy wings:

From the face of the wicked who have afflicted me.

My enemies have surrounded my soul: They have shut up their fat: their mouth has spoken proudly.

They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

They have taken me as a lion prepared for the prey; and as a young lion dwelling in secret places.

Arise, O Lord, disappoint him, and supplant him: deliver my soul from the wicked one; Thy sword from the enemies of Thy hand. . . .

of mind and frankness and straightforwardness of speech. "Let your speech be yea, yea: no, no: and that which is over and above these, is of evil" (Matt., 5, 37). Assuming that He practiced what He preached—"Jesus began to do and to teach" (Acts, 1, 1)—our Lord was open and sincere when He said: "This is My Body!" And if He meant what He said, there can be no doubt about the reality of His Body under the form of the bread which He gave to His disciples. And the same reality under the same form was to continue throughout the ages in compliance with His behest: "This do for the commemoration of Me."

If an earnest and reliable man says in all seriousness: "This is my watch; take it and keep it in memory of me," there would be no doubt as to his meaning; the words would be too clear. They would not be clearer than were the words of Jesus at the Last Supper: "This is My Body."

The force of this proof will grow when we consider the event at which the words were spoken. It was the farewell celebration of Jesus. He was speaking to all His apostles for the last time in His mortal life. He enacted a most important law. He was making His testament and a new covenant. None of these circumstances tolerated obscurely figurative or abstrusely metaphorical language; they all clamored for the most plain, precise, simple, obvious and unmistakable speech.

But as for me I will appear before Thy sight in justice: I shall be satisfied when Thy glory shall appear.

Prayer.

(Imit. 3, 16, 17.)

Be with me, Lord Jesus, in every place and time. Let this be my consolation, to be willing to do without any human solace. And if Thy consolation be withdrawn, let Thy will and Thy just trial be to me as the greatest solace.

Lord, Thy care for me is greater than all the care I can take of myself. For he stands at too great a hazard who casts not his whole care on Thee. Lord, provided that my will remain right and firm towards Thee, do with me whatsoever it shall please Thee. For whatever Thou shalt do to me, can not be other than good. If Thou wilt have me to be in darkness, be Thou blessed; and if Thou wilt have me to be in light, blessed be Thou again; if Thou vouchsafest to comfort me, be Thou blessed; and if it be Thy will that I should be afflicted, be Thou always equally blessed. Lord, I will suffer willingly for Thee whatsoever Thou art pleased should befall me.

I am willing to receive with indifference from Thy hand good and evil, sweet and bitter, joy and sorrow; and to give Thee thanks for all that happens to me. Keep me from all sin, and

Farewell Speech

Who has ever dared to assert, for instance, that in his farewell address to his countrymen, in which he dwelled on what he considered the most momentous elements for the permanent welfare of his country, George Washington spoke only figuratively, and meant something altogether different from what his words literally convey? It would destroy the value of our first President's words and discredit the character, good sense and sincerity of the man. Yet the country, whose first ruler he was, great and prosperous as it has since got to be, can not be compared to the spiritual kingdom founded by Jesus Christ. Consequently, the farewell address of the former can not be compared in importance to that of the latter.

He Enacted a Law

When he published his famous address George Washington did not use his authority. He wanted to advise but not command his fellow citizens on the issues he held to be important. At his farewell, however, Jesus Christ spoke as the Head and Ruler of His disciples. He gave them precepts and imposed upon them laws that were binding. Such a law He issued very distinctly when He said: "This do for the commemoration of Me." The best way to render a law futile and meaningless from its very start is to couch it in dark and

I will fear neither death nor hell. So only Thou cast me not off forever, nor blot me out of the book of life; no tribulation that befalls me will hurt me. Amen.

PSALM 17.

Diligam te, Domine.

David's thanks to God for his delivery from all his enemies.

I will love Thee, O Lord, my strength:

The Lord is my rock, my refuge, and my deliverer.

My God is my helper, and in Him will I put my trust.

My protector and the horn of my salvation, and my support.

Praising I will call upon the Lord: and I shall be saved from my enemies.

The sorrows of death surrounded me: and the torrents of iniquity troubled me.

The sorrows of hell encompassed me: and the snares of death caught me.

In my affliction I called upon the Lord, and I cried to my God:

And He heard my voice from His holy temple: and my cry before Him came into His ears.

The earth shook and trembled: the foundations

mystic language, that can never be deciphered unto clarity and satisfaction. Wise law-givers, therefore, never indulge any propensity for metaphors or figures of speech when they frame laws, but they use as few and as clear words as possible. If our Savior, then, was intent on the future observance of His law anent His perpetual commemoration—and He had none more at heart—He took care to express it in distinct and unescapable speech, when He said: "This is My Body."

He Made His Testament

Moreover, Jesus not only issued a command when He enjoined on His disciples the commemoration of Himself, but He also made His last will or testament in their behalf. A testament is the worst possible occasion for the display of rhetorical and tropical speech difficult to understand. It runs the greatest risk of being nullified for its very obscurity. Experienced lawyers know this and, therefore, in the drafting of last wills, they are scrupulously intent on employing every word in its plain and literal meaning. There they conscientiously follow, from worldly prudential motives, the injunction of Christ: "Let your speech be yea, yea: no, no: and that which is over and above these, is of evil;" and this the more, the greater the value of the objects treated and disposed of by the testament. There has

of the mountains were troubled and were moved, because He was angry with them.

There went up a smoke in His wrath: and a fire flamed from His face: coals were kindled by it.

He bowed the heavens, and came down: and darkness was under His feet.

And He ascended upon the cherubim, and He flew upon the wings of the winds.

And He made darkness His covert, His pavilion round about Him; dark waters in the clouds of the air.

At the brightness before Him the clouds passed: hail and coals of fire.

And the Lord thundered from heaven, and the Most High gave His voice: hail and coals of fire.

And He sent forth His arrows, and he scattered them: He multiplied lightnings, and discomfited them.

Then the fountains of water appeared, and the fountains of the world were laid bare:

At Thy rebuke, O Lord, at the blast of the breath of Thy wrath.

He sent from on high, and took me: and drew me out of many waters.

He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

They prevented me in the day of my affliction: and the Lord became my protector.

never been a testament made which in the importance of its dispositions approached in any degree the momentous testament of Jesus at the Last Supper. Why, then, should He have phrased it in cryptic and labyrinthine words?

The Treaty of Treaties

Finally, the last will of Jesus was at the same time a solemn pact, or treaty, or covenant between God and men, called the New Testament, according to our Lord's words at the consecration of the chalice: "This is My Blood of the New Testament, which shall be shed for many unto remission of sins" (Matt., 26, 28). Whoever knows anything about treaties of importance between nations does not conceive of anyone being so foolish or insane as to attempt to formulate them in devious and hidden manners of speech. Every sensible party to them wants each word they contain to be easily and readily understood in its literal and evident sense; otherwise they can not be expected to be effective. No national or international treaty of the past, present or future however, is comparable in importance to the New Testament constituted and certified by the Blood of Jesus.

If at His solemn farewell, in making His testament, in enacting a most important law, in concluding a treaty with God, Jesus spoke figuratively, then there is no reason to say He did not

And He brought me forth into a large place: He saved me, because He was well pleased with me.

And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

Because I have kept the ways of the Lord; and have not done wickedly against my God.

For all His judgments are in my sight, and His precepts I have not put away from me.

And I shall be spotless with Him: and I shall keep myself from my iniquity.

And the Lord will reward me according to my justice: and according to the cleanness of my hands before His eyes.

With the holy Thou wilt be holy: and with the innocent man Thou wilt be innocent.

And with the elect Thou wilt be elect: and with the perverse Thou wilt deal perversely.

For Thou wilt save the humble people; but will bring down the eyes of the proud.

For Thou lightest my lamp, O Lord: O my God, enlighten my darkness.

For by Thee I shall be delivered from temptation; and through my God I shall go over a wall.

As for my God, His way is undefiled: the words of the Lord are fire-tried: He is the protector of all that trust in Him.

For who is God but the Lord? or who is God but our God?

speak figuratively on baptism, redemption, the future life and every other subject which He handled. What will become of His doctrine and our faith in this absurd supposition?

Slow of Comprehension

Considering all this we are constrained to believe that, when Jesus said the words: "This is My Body," He meant exactly what in their literal sense the words mean. This will come home to us even stronger when we reflect what manner of men the apostles were. They were not men of cultivated literary habits who quickly grasped and fully understood recondite allusions or involved metaphors. When on occasion our Lord used metaphors as illustrations, they followed Him but slowly and most unsatisfactorily, and He almost invariably had to explain, and did explain His meaning to them in simple words. Thus, for example, when He bade them to "beware of the leaven of the Pharisees and Sadducees" (Matt., 16, 6), they accepted the words literally and wondered what they meant. He at once corrected them saying: "Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then they understood that He said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees" (Ib., 11, 12).

God who hath girt me with strength, and made my way blameless.

Who hath made my feet like the feet of harts: and who setteth me upon high places.

Who teacheth my hands to war: and Thou hast made my arms like a brazen bow.

And Thou hast given me the protection of Thy salvation: and Thy right hand hath held me up:

And Thy discipline hath corrected me unto the end: and Thy discipline itself shall teach me.

Thou hast enlarged my steps under me; and my feet are not weakened.

I will pursue after my enemies, and overtake them: and I will not turn back till they are destroyed.

I will strike them, and they shall not be able to stand: they shall fall under my feet.

And Thou hast girded me with strength for battle: and Thou hast subdued under me them that rose up against me.

And Thou hast made my enemies turn their back, and Thou hast destroyed them that hated me.

They cried, but there was none to save them, to the Lord: but He heard them not.

And I shall beat them as small as the dust before the wind: I shall bring them to nought, like the dirt in the streets.

Such men were evidently not the ones to address in highly metaphorical language on a most important occasion and regarding a most consequential matter. Or, if metaphors were to be used, our Lord was bound to forestall a misconstruction of them by a lucid explanation. At the Last Supper He made no explanations or circumlocutions, but simply and positively stated: "This is My Body," thus indicating in the most emphatic manner, that He meant just what He said. And the disciples who had seen Him change water into wine, multiply the loaves, quell the storm, heal all kinds of sick, banish the devils and raise the dead to life, were ready to believe His words as they sounded, and as He evidently desired they should believe them.

Blasphemous Inferences

This will also become apparent from the very hideously absurd and foully blasphemous deductions arising from the contrary assumption, namely, that Jesus, by the words: "This is My Body" designed not to give His real, living Body to His disciples, but merely a figure, type or remembrance of it. We refer briefly to these horrid inferences for the sake of argument in defense of our sweetest and dearest doctrine, even though, because of their very nature, the mind revolts at the mere mention of them.

Thou wilt deliver me from the strivings of the people: Thou wilt make me head of the gentiles.

A people which I knew not, hath served me: at the hearing of the ear they have obeyed me.

The children that are strangers have lied to me: strange children have passed away, and have halted from their paths.

The Lord liveth, and blessed be my God: and let the God of my salvation be exalted.

O God, who avengest me, and subduest the people under me, my deliverer from my enemies.

And Thou wilt lift me up above them that rise up against me: from the unjust Thou wilt deliver me.

Therefore I will give glory to Thee, O Lord, among the nations, and I will sing a song to Thy name.

Giving great deliverance to His king, and shewing mercy to David His anointed: and to his seed forever.

Prayer.

(Imit. 3, 15.)

Grant me Thy grace, most gentle Jesus, that it may be with me, and work with me, and continue with me to the end. Grant me always to will and desire that which is the more acceptable, and the more perfectly pleasing to Thee. Let Thy will be mine, and let my will always follow

The Christians Believed

When Jesus instituted the Holy Sacrament He was, as He is now, both God and man. Being God, the future lay open before Him. He foresaw in the clearest manner that His Church would look upon and treasure His last gift, the Holy Eucharist, not as a lifeless and cold memorial of Himself, but as His very Self, as His divine Person with two natures, with His Body and Soul, His Flesh and Blood. This was to be their most cherished belief, and on the impulse of it they would fall down before the form of bread, the veil of their hidden God, in deep and unreserved adoration. And the stronger their belief in, and their love for Jesus and His gospel, the more ardent and all-absorbing would be their worship of Him in the Sacred Host.

Far from being dissuaded and restrained from this cult of the Eucharist by the apostles, especially by St. Paul, the zealous advocate of the pure worship of God, the Christians were to be taught, exhorted and spurred to give the Host unconditional adoration by all the apostles; but by none more than the great St. Paul, to whom Jesus appeared after His ascension into heaven to instruct him in the mystery of the Adorable Sacrament; and to whom He might have offered corrections of the misinterpretation placed by the other Apostles upon the words He had spoken at the Last Supper, in case He had not meant them in

Thine and perfectly accord with it. Let me always will or not will the same with Thee; and let me be unable to will or not will otherwise than as Thou willest or willest not.

Grant that I may die to all things which are in the world; and that for Thy sake I may love to be despised and to be unknown in this world. Grant that I may rest in Thee above all things desired, and give my heart peace in Thee. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and unrestful. In this peace, and for this very end, that is in Thee, the one sovereign eternal good, I will lay me down and take my rest. Amen.

The Canticle of Tobias.

(Tobias 13.)

The glory of the Church

Thou are great, O Lord forever, and Thy kingdom is unto all ages:

For Thou scourgest, and Thou savest: Thou leadest down to hell, and bringest up again: and there is none that can escape Thy hand.

Give glory to the Lord, ye children of Israel, and praise Him in the sight of the Gentiles:

Because He hath therefore scattered you among the Gentiles, who know not Him, that you may declare His wonderful works, and make

their literal sense. This apostle says in his characteristically direct and plain manner: "Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord" (Cor., 11, 27, 29). On the head of these instructions the Christians had no other way but to believe unhesitatingly, that in Holy Communion they were given the real Body and Blood of Christ, to adore the Host accordingly, and to hand this belief, received from the apostles, down to future generations, among whom it has been, and is religiously preserved and acted on to this day.

The Future Was Present to Jesus

At the institution Jesus foresaw all this. Anticipating time, He at that moment saw the millions and millions of Christians attending Holy Mass, receiving Holy Communion, or visiting Jesus in the tabernacle today, from the little innocent children making their first Holy Communion to the Supreme Pontiff celebrating the sacred mysteries in Rome, all of them worshiping the Host in rapturous and unqualified adoration.

If, in spite of this prevision, He nevertheless meant the words, "This is My Body," only in a metaphorical sense, intending the bread should be

them know that there is no other almighty God besides Him.

He hath chastised us for our iniquities: and He will save us for His own mercy.

See then what He hath done with us, and with fear and trembling give ye glory to Him: and extol the eternal King of worlds in your works.

As for me, I will praise Him in the land of my captivity: because he hath shewn His majesty toward a sinful nation.

Be converted therefore, ye sinners, and do justice before God, believing that He will shew His mercy to you.

And I and my soul will rejoice in Him.

Bless ye the Lord, all His elect, keep days of joy, and give glory to Him.

Jerusalem, city of God, the Lord hath chastised Thee for the works of Thy hands.

Give glory to the Lord for Thy good things, and bless the God eternal, that He may rebuild His tabernacle in Thee, and may call back all the captives to Thee, and Thou mayst rejoice forever and ever.

Thou shalt shine with a glorious light: and all the ends of the earth shall worship Thee.

Nations from afar shall come to Thee: and shall bring gifts, and shall adore the Lord in Thee, and shall esteem Thy land as holy.

For they shall call upon the great name in Thee.

nothing more than a dead memorial of Himself, and uttered them without any caution to that effect, He alone is directly and positively responsible for the grossest superstition and idolatry that has ever been practiced on this earth. Is this supposition compatible with Him Who says of Himself: "For this was I born, and for this came I into the world; that I should give testimony to the truth?" (John, 18, 37.)

Fish, Serpent, Scorpion

When these millions approach the altar or the Holy Rail asking for their Daily Bread, the Bread of Life, Emmanuel, God with us, will He give them merely the ordinary bread of the bakery which has no power to preserve from death? Is such conduct to be expected of Him Who declares: "Ask, and it shall be given you. . . And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him" (Luke, 11, 9-12).

Alexander Deals Out Kingdoms

On his deathbed Alexander the Great dispensed kingdoms to his faithful vassals as he bade them farewell. They were real kingdoms,

They shall be cursed that shall despise Thee: and they shall be condemned that shall blaspheme Thee: and blessed shall they be that shall build Thee up.

But Thou shalt rejoice in Thy children, because they shall all be blessed, and shall be gathered together to the Lord.

Blessed are they that love Thee, and that rejoice in Thy peace.

My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem His city from all her troubles.

Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls whereof round about of precious stones.

All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

Blessed be the Lord, who hath exalted it, and may He reign over it forever and ever. Amen.

Prayer.

(Lam. 3, 40.)

Let us search our ways, and seek, and return to the Lord.

Let us lift up our hearts with our hands to the Lord in the heavens.

and he spoke literally in conferring them. How his favorites would have deprecated his memory, had they discovered after his death, either that the kingdoms were merely imaginary or that, in bestowing them, he had in mind not the actual kingdoms, but just pictures or souvenirs of them! How little this would have made the great man appear? Yet this would have been nothing in comparison to the disappointment of the disciples of Jesus in learning, that what He bequeathed to them with so much ceremony on the eve of His death was not His Body at all, but just a poor, meagre symbol of it. This would have been a rude awakening to be sure, worse by far than would be the realization of a pretended heir to a rich father, who would ascertain that the certificates for a million dollars, bequeathed him with all apparent sincerity by his parent, were not backed by actual money at all, but were mere empty and valueless symbols of it; and that his father had intended to leave him nothing more than mere paper. What respect, and what gratitude, and what love would this son harbor for such a father?

Impossible!

Indeed, if Jesus, while His end was fast approaching, had knowingly and wilfully deceived His loyal followers, or permitted them to be deceived in so gross a manner, Judas Iscariot would begin to assume a different pose in our

We have done wickedly, and provoked Thee to wrath. . . .

My eye hath run down with streams of water. . . .

My eye is afflicted, and hath not been quiet, because there was no rest:

Till the Lord regarded and looked down from the heavens.

My eye hath wasted my soul.

My enemies have chased me and caught me like a bird, without cause.

My life is fallen into the pit, and they have laid a stone over me.

Waters have flowed over my head: I said: I am cut off.

I have called upon Thy name, O Lord, from the lowest pit.

Thou hast heard my voice: turn not away Thy ear from my sighs, and cries.

Thou drewest near in the day, when I called upon Thee, Thou saidst: Fear not.

Thou hast judged, O Lord, the cause of my soul, Thou the Redeemer of my life.

Thou hast seen, O Lord, their iniquity against me: judge Thou my judgment.

Thou hast seen all their fury, and all their thoughts against me.

Thou hast heard their reproach, O Lord, all their imaginations against me.

eyes. His betrayal of love and friendship would no longer be the blackest in history. It would have been far outstripped by Jesus' betrayal of the love and friendship of His own. And such a betrayer would have deserved betrayal at any cost. He would not even have been worth the paltry thirty pieces of silver. And St. Paul's pathetic words (Cor., 11, 23) would have to be altered to read thus, "The Lord Jesus, the same night in which *He betrayed His own*, took bread," etc. It is a most blaphemous supposition, but also a most logical inference of the denial of the Real Presence. Hence no Christian can as much as harbor for a single moment the mere possibility of so mad an assumption.

Thunder and Lightning

Jesus, instituting the Holy Eucharist, was the same God Who, on Mount Sinai, about fifteen centuries previously, amid thunder and flashes of lightning and a cloud of smoke, spoke with indescribable solemnity to the Jews, saying: "I am the Lord thy God. . . . Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or in the earth beneath. . . . Thou shalt not adore them" (Exod., 20, 2-5). Is it conceivable, therefore, that He wittingly led His followers by equivocal and misguiding words at the institution of the Sacra-

The lips of them that rise up against me: and their devices against me all the day.

Behold their sitting down, and their rising up, I am their song.

Thou shalt render them a recompense, O Lord, according to the works of their hands.

Thou shalt give them a buckler of heart, Thy labor.

Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord. Amen.

Canticle of Zacharias.

(Luke 1, 68 sqq.)

Blessed be the Lord God of Israel; because He hath visited and wrought the redemption of His people:

And hath raised up an horn of salvation to us, in the house of David his servant:

As He spoke by the mouth of His holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us:

To perform mercy to our fathers, and to remember His holy testament.

The oath, which He swore to Abraham our father, that He would grant to us.

That being delivered from the hand of our enemies, we may serve Him without fear

ment of Love into the most flagrant idolatry? Yet, if Jesus is not really and substantially present in the Holy Eucharist, His Church of hundreds of millions of adherents has been, since His departure from this earth, and is today practising open and shameless idolatry. Every priest at the altar, every nun before the tabernacle, every person at the Holy Rail is an idolater. Every sanctuary lamp that keeps watch at the tabernacle day and night, every wax candle that sheds its light, and every silvery bell that emits its tinkling sound at the Consecration, Communion and Benediction, the pretty altar flowers and the gorgeous eucharistic processions are so many expressions of heinous idolatry. Every church is a haunt, every seminary, convent or parish school is a nursery of idolaters. The whole worship of the Church is inspired by, centers about and reeks with idolatry, if Jesus is not truly, substantially and essentially present in the Sacred Host. Who can endure the thought? And who can imagine God, Who says He is a jealous God, of set purpose and with clear foreknowledge, beguiling His best and most devoted followers into such vileness and ungodliness? If this is not blasphemy, there is none.

The Lord Was Angry

In the Old Law God was very severe in His punishment of idolaters. Because the Israelites

In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

To give knowledge of salvation to His people, unto the remission of their sins:

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Prayer.

(Daniel 9, 4-19.)

I beseech Thee, O Lord God, great and terrible, Who keepest the covenant, and mercy to them that love Thee, and keep Thy commandments. We have sinned, we have committed iniquity, we have done wickedly, and have revolted; and we have gone aside from Thy commandments, and Thy judgments. We have not hearkened to Thy servants the prophets, that have spoken in Thy name to our kings, to our princes, to our fathers, and to all the people of the land. To Thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the countries whither Thou

had adored a golden calf as their god, the Lord was so angered in spite of the insistent pleading of Moses, that He had twenty-three thousand of the transgressors put to death. God has not changed since that time. Why, then, if all Catholics are idolaters, does He not punish them severely? If their worship of the Sacred Host is idolatry, they truly deserve to be swallowed alive by the earth, or to be wiped from its face by a consuming fire or a sweeping deluge with all the iniquitous appointments and absurd paraphernalia of their crass idolatry. The sooner it were totally and forever abolished from the earth, the better.

Is the Lord Angry?

But does God punish thus the worshipers of the Sacrament? Instead of appearing unto them to the accompaniment of lightning and thunder and glowering smoke, He sends them from the tabernacle the delightful zephyrs of His goodness, and flashes in their souls the consoling lights of His grace, and moves their hearts with the inspirations of His love. Far from intimidating them with dire threats of punishment, He holds them close to Himself by His tender invitation: "Come to Me, all you that labor, and are burdened, and I will refresh you" (Matt., 11, 28). And in place of filling their conscience with a sense of guilt for what they are doing, the longer they kneel before

hast driven them, for their iniquities by which they have sinned against Thee. O Lord, to us belongeth confusion of face, to our princes, and to our fathers that have sinned. But to Thee, the Lord our God, mercy and forgiveness, for we have departed from Thee: And we have not hearkened to the voice of the Lord our God, to walk in His law, which He set before us by His servants the prophets. And all Israel have transgressed Thy law, and have turned away from hearing Thy voice, and the malediction, and the curse, which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against Him.

And He hath confirmed His words which He spoke against us, and against our princes that judged us, that He would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem. As it is written in the law of Moses, all this evil is come upon us: and we entreated not Thy face, O Lord our God, that we might turn from our iniquities, and think on Thy truth. And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all His works which He hath done: for we have not hearkened to His voice. And now, O Lord our God, who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a Name as at this

or hover about the tabernacle, the more they are inclined to stay there always, exclaiming: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house, and the turtle a nest. . . . Thy altars, O Lord of hosts, my King and my God!" (Ps. 83, 2-4.)

Our Faith Is Unshaken

In view of all this we are not shaken in our faith in the Real Presence, but are rather confirmed in it more and more by the very denial of it on the part of others. The enemies of our faith may by injustice and violence deprive us of our material temples, or they may despoil these of all their ornaments; they may force us once more to creep and hide under the earth for the celebration of the sacred mysteries: but they will not deprive us of Him for Whose sake we build our temples and adorn them as best we can, and which without Him would mean nothing to us. If they robbed us of our Eucharistic Lord, however, then indeed we should have reason to die of sadness, saying: "The glory is departed from Israel, because the ark of God was taken" (1 Kings, 4, 22).

The only argument the enemies of the Real Presence advance is the one expressed by the adversaries of Jesus at His first announcement of

day: we have sinned, we have committed iniquity. O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and Thy people are a reproach to all that are round about us. Now therefore, O our God, hear the supplication of Thy servant, and his prayers: and shew Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear, and hear: open Thy eyes, and see our desolation, and the city upon which Thy Name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear: O Lord, be appeased: hearken and do: delay not for Thy own sake, O my God: because Thy Name is invocated upon Thy city, and upon Thy people. Amen.

Te Deum Laudamus.

We praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens and all the powers therein:

the Sacrament: "How can this man give us His Flesh to eat?" (John, 6, 53.)

Senseless Man!

A good answer to this senseless query would be the answer St. Paul gave to another query of the sceptics. He tells us (1 Cor., 15, 35): "But some man will say: How do the dead rise again?" He replies, exclaiming: "Senseless man!" "The fool!" Similarly, to the objector saying: "How can this man give us His flesh to eat?" a pertinent reply is: The fool! Does he dare question the power and the wisdom and the love of the Almighty? Does he who is powerless against the elements, and never dreams of telling the rain how much it may fall, or the wind how strongly it may blow, or the fire how far it may reach, presume to tell the Creator of the elements just what and how much He may do? The fool!

To silence these presumptuous men and to expose the folly of their contention, Jesus designedly, in connection with a meal, on two occasions wrought miracles of a nature to show that He was able to work the miracle of the Eucharist. At the wedding of Cana He purposely had His first miracle to consist in a wonderful conversion or transformation. If He changed water into wine, why could He not change bread into His Body? At another meal, in the desert, He miraculously and indefinitely multiplied the loaves.

To Thee cherubim and seraphim: continually do cry:

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of Thy glory.

The glorious choir of the Apostles: praise Thee.

The admirable company of the prophets: praise Thee.

The white-robed army of martyrs: praise Thee.

The Holy Church throughout all the world: doth acknowledge Thee

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost, the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

We pray Thee, therefore, help Thy servants: whom Thou hast redeemed with Thy Precious Blood.

If millions had been in the desert, the loaves would have been sufficient for all. Why then should He not be able to multiply the mystic though real existence of His Body indefinitely as to space and time? The fools!

And as to His willingness to work these miracles on our behalf, since He became man for us, and was born in a stable and was breathed on by dumb animals, and suffered and died most ignominiously for us, why could He not run the end of the gamut of love and leave us and give us Himself in the Holy Sacrament? Why stop just before reaching the climax? The fools! They do not understand the nature and ways of Jesus' love. Why, then, do they undertake to disbelieve, depreciate and discredit it?

Fear Yourself

For ourselves and our faith in the Holy Eucharist we need not fear the outside enemies. But we have to fear ourselves: our slothfulness, carelessness and indifference regarding Holy Mass, Holy Communion and other devotions towards the Sacrament of sacraments, and our niggardliness in contributing towards the maintenance of the house of God. Many Catholics practically deprive themselves of Jesus in the Most Blessed Sacrament. As for their deportment in His regard, He might just as well not exist at all. Of them the sad words are verified: "There

Make them to be numbered with Thy saints: in glory everlasting.

O Lord, save Thy people: and bless Thine inheritance.

Govern them: and lift them up forever.

Day by day: we magnify Thee.

And we praise Thy name forever: yea, forever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy be shewed upon us: as we have hoped in Thee.

O Lord, in Thee have I hoped: let me not be confounded forever.

PSALM 133.

Behold now, bless ye the Lord: all ye servants of the Lord.

Who stand in the house of the Lord: in the courts of the house of our God.

Lift up your hands by night to the holy places: and bless the Lord.

May the Lord out of Sion bless thee: who hath made heaven and earth.

hath stood one in the midst of you, Whom you know not" (John, 1, 26). They run a terrible chance of being told by Jesus at His second coming, when they are eager to enter His heavenly home: "Amen, I say to you, I know you not" (Matt., 25, 12). The worst feature of this declaration is that it will be final. There never will be another after it.

To avoid ever having it directed to us, let us repeat the words of St. Peter at the promise of the Holy Eucharist by our Savior Who, as several of the disciples left Him because of this mystery, said to Peter: "Will you also go away?" And Simon Peter answered Him: "Lord, to Whom shall we go? Thou hast the words of eternal life. And we have believed and have known, that Thou art the Christ, the Son of God" (John, 6, 68-70).

Let the fools say in their hearts, to their own temporal and eternal loss, "There is no Eucharistic God" (Ps. 13, 1): as for us, we shall continue to give answer to the infidel query: "Where is their God?" (Ps. 113,) by our continuous and loving pilgrimages to the tabernacle, which will declare in the most eloquent and convincing manner: "There is our God, and our hope, and our portion in the land of the living" (Ps. 141, 6). Amen.

O Sacrum Convivium.

O Sacred Banquet, wherein Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and the pledge of future glory is given unto us!

V. Thou gavest them Bread from heaven.

R. Having in it all that is delicious (Wisd., 16, 20).

O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may evermore feel within us the fruit of Thy redemption. Who livest and reignest forever. Amen.

LECTURE VI.

The Bread of Life.

"He that eateth My Flesh, and drinketh My Blood, hath everlasting life" (*John, 6, 55*).

IN THE human heart there are two tendencies which crave ceaselessly and irresistibly for satisfaction. Man has not put them there, neither can man put them away or ignore them. They are born with him and they stay with him, strong and vigorous and clamorous, unto death.

The first one is the desire for happiness. Among the saints of God perhaps no one experienced this native human desire more sensitively, and later on expressed and described it more forcibly and pathetically than the great St. Augustine whose words on this subject are famous: "Thou hast made us for Thyself, O Lord, and our heart finds no rest until it rests in Thee!"

The Clever Actor

The same saint illustrates this general psychological law of man's nature with the story of an actor, who before a crowded house appeared on the stage to say, that he could tell each one of the numerous spectators what he or she was thinking about. Being challenged by the audience to

PSALM 24.

Ad te, Domine, Levavi.

A Prayer for Grace, Mercy and Protection.

TO Thee, O Lord, have I lifted up my soul. In Thee, O my God, I put my trust; let me not be ashamed.

Neither let my enemies laugh at me; for none that wait on Thee shall be confounded.

Let them all be confounded that transgress wantonly.

Show, O Lord, Thy ways to me, and teach me Thy paths.

Direct me in Thy truth, and teach me: for Thou art God my Savior; and on Thee have I waited all the day.

Remember, O Lord, Thy bowels of compassion, and Thy mercies that are of old.

The sins of my youth and my offenses do not remember.

According to Thy mercy remember Thou me: for Thy goodness' sake, O Lord.

The Lord is sweet and righteous: therefore He will give a law to sinners in the way.

The mild He will guide in judgment: the meek He will teach His ways.

All the ways of the Lord are mercy and truth to them that seek after His covenant and His testimonies.

make good his declaration, he replied, that everyone present was thinking how to become happy. This was the truth, of course. Whatever man is about, directly or indirectly he is aiming to relieve his heart's yearning for happiness. From this fundamental urge of his being there is no escape.

The second tendency native to man is, to possess happiness forever. He wants to be happy not only for a terminable period, however long, but always. The first question he asks himself, when he succeeds in acquiring a certain degree of happiness, is: How long will it last? If he realizes that it will end some time, a cloud is already thrown over his happiness, and this cloud seems the uglier and heavier, the sweeter and more delightful his happiness.

No Lasting Happiness There

We need not be very old in years, nor very mature in the experience and knowledge of the world to be aware, that neither of these tendencies are satisfied in this life. Sometimes the fancy and dreaminess of youth will be deluded into believing, that the acquisition or realization of one thing, and then another will spell happiness; but the reality does not measure up to the anticipation or, if it does, it merely creates an additional and a stronger desire for further developments. A young man who is lost in love for a dear girl, for

For Thy name's sake, O Lord, Thou wilt pardon my sin: for it is great.

Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

His soul shall dwell amidst plenty: and his seed shall inherit the land.

The Lord is a support to them that fear Him: and His covenant shall be made known to them.

My eyes are ever towards the Lord: for He will pluck my feet out of the snare.

Look Thou upon me; and have mercy on me: for I am alone and poor.

The troubles of my heart are multiplied; deliver me from my necessities.

See my abjection and my labor: and forgive me all my sins.

Consider my enemies, for they are multiplied, and they hate me with malignant hatred.

Keep Thou my soul, and deliver me: I shall not be ashamed, for I have hoped in Thee.

The innocent and the upright have adhered to me: because I have waited on Thee.

Deliver Israel, O God, from all his tribulations.

Prayer.

(Imit. 3, 26.)

Lord, this is the work of a perfect man, never to let the mind slacken from attending to heavenly

instance, imagines that his happiness will be supreme if she consents to be his wife. No sooner she consents, however, he is just as eager to provide her with a living in keeping with her deserts; and, in case his great love continues—to make the supposition as favorable as possible—he will very likely, sooner or later, be overtaken by death in the midst of furious unsatisfied desires for her and their children's happiness.

That this life offers no prospect whatever of an everlasting happiness is the most evident thing there is. It provides certain favorites with a degree of easy affluence and delicious contentment for a while. But the while is always most cruelly brief, and consequently teasing and tantalizing to the mind and heart of him or her who is momentarily happy. And yet the heart clamors incessantly and uncompromisingly for a happiness that will never end.

God Does Not Joke

God did not intend to create a joke or a contradiction when He made man. He had no design to sport or trifle with man when He implanted these transcendental desires in his very essence. He planned that they should be fully satisfied somehow and some day. So there would be no mistake about it, He Himself came down in human form upon this earth to instruct us in the way of achieving happiness forever. He

things, and to pass through many cares as though without care; not after the manner of a sluggard, but by a certain prerogative of a free mind, which does not cleave with inordinate affection to any creature.

Preserve me, I beseech Thee, O most compassionate God, from the cares of this life, that I be not too much entangled by them; from the many necessities of the body, that I may not be ensnared by pleasure; and from all hindrances of the soul, lest, being disheartened by troubles, I be cast down. I do not say from these things which worldly vanity covets with eager desire. but from those miseries, which, by the common doom of mortality, as punishments, weigh down and keep back the soul of Thy servant, lest, when it wishes, it be able to enter into liberty of spirit.

O my God, unspeakable sweetness, turn for me into bitterness all carnal consolation which withdraws me from the love of things eternal, and wickedly allures me to itself by setting before me some present delightful good. My God, let not flesh and blood prevail against me, let them not prevail against me; let not the world and its brief glory deceive me; let not the devil and his devices trip me up. Give me fortitude, that I may stand; patience, that I may endure; constancy, that I may persevere.

Give me, in place of all the consolations of this world, the sweetest unction of Thy spirit;

made our heart. If anyone knows what will set it completely and forever at rest, He knows. No one understands a mechanism and its needs better than he who has invented and made it. The living and wondrous mechanism of our heart has God for its Inventor and Creator. He alone understands its inmost needs.

The Bread of Life

With reference to its happiness He says most distinctly and categorically: "I am the Bread of Life, who eateth of this Bread shall live forever. . . . . Your fathers ate manna in the desert and they died: this is the Bread, that if anyone eat of it, he shall not die, but he shall live forever. . . . He that eateth My Flesh and drinketh My Blood hath everlasting life" (John, 6, passim).

Here, then, we have from the infallible Teacher of soul-hygiene the unfailing recipe for true, substantial and everlasting life or happiness: the Holy Eucharist, the Body and Blood of Christ. In his immortal poem Dante places this inscription upon the portals of hell: "Let them who enter here leave all hope behind!" On the Sacred Altar Rail our Savior has placed, as it were, the inscription: "Let them who eat here leave all fear of death behind!" In this phase of its divine operation the Sacrament was prefigured variously in the Old Law. It will raise our appreciation of its heavenly value, and

and instead of carnal love, infuse into me the love of Thy Name. Behold, eating, drinking, clothing, and other necessities pertaining to the support of the body, are burdensome to a fervent spirit. Grant me to use such comforts with moderation, and not to be entangled with an excessive longing for them. It is not allowed us to cast them all away, for nature must be supported; but Thy holy law forbids to require superfluities, and such things as are for mere delight; for otherwise the flesh would grow insolent against the spirit. Between these, I beseech Thee, let Thy hand govern and direct me, that nothing be done in excess. Amen.

PSALM 25.

Judica Me, Domine.

A Prayer to God in Distress.

Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and I shall not be weakened.

Prove me, O Lord, and try me: try with fire my reins and my heart.

For Thy mercy is before my eyes: and I am well pleased with Thy truth.

I have not sat in the council of deceit: neither will I go in with those that deal falsely.

stimulate us to a more fervent use of it, if we now consider carefully several of these eucharistic types.

In Paradise

The first one is the tree of life planted in paradise by God, and endowed with the vigor of bestowing immortality upon the partakers of its marvelous fruit. This fruit had the property of conserving life indefinitely until the arrival of the period set by God for the exchange of the temporal for eternal life. But to operate, the fruit had to be used regularly by the prospective immortals. The mere existence and proximity of this mysterious fruit meant nothing, if it was not periodically consumed. Had our first parents used it, death could not have come upon them.

If worthily and consistently taken, the Most Blessed Sacrament will insure spiritual immortality to its consumers in this life, and both corporal and spiritual immortality in the life to come. No one, who communicates properly and frequently, need to fear lest he lose the life of the soul through mortal sin. Nothing did our Savior emphasize more than this: "He that eateth My Flesh and drinketh My Blood abideth in Me and I in Him" (John, 6, 57).

The Drug of Immortality

In view of this great effect the Holy Fathers call the Eucharist: "Pharmacum immortalitatis" —the drug of immortality. These words mean all

I hate the assembly of the malignant; and with the wicked I will not sit.

I will wash my hands among the innocent: and I will compass Thy altar, O Lord:

That I may hear the voice of praise; and tell of all Thy wondrous works.

I love, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked; nor my life with men of blood:

In whose hands are iniquities: their right hand is full of bribes.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot standeth on level ground: in the churches I will bless Thee, O Lord.

PSALM 26.

Dominus Illuminatio.

Faith and Hope in God.

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

Whilst the wicked advance against me, to eat my flesh:

they literally convey. A drug is administered in various ways and under divers appearances. It may be a liquid, a capsule, a pill or tabloid. It is usually disguised as to its nature and force. It may look puny and insignificant, and yet contain in its tiny dimensions the power of life or death. The operation of the drug does not depend on its size or looks, but on the virtue it contains—and this may entirely elude the eye—and on the power of receptivity in its subject.

Materially the Sacred Host looks inconspicuous and negligible. From its mere sight no one would ever ascribe much strength to it. Here, especially, appearances are most deceiving. The little and weak-looking Host holds within its small orb a divine energy vitalizing unto undying life.

A Mere Hypothesis

Suppose there was on the market a pharmaceutic drug with an infallible guarantee to conserve in its habitual users youth and beauty at their climax and perfection for a period of a hundred years. It would successfully forestall every threat or sign of age: it would keep the hair from losing its color or falling out, the skin from shrivelling up and getting sallow and sagging, the figure from stooping, the eyes from weakening or drooping, the crow's feet from appearing at the corners of the eyes, and the whole appearance from forfeiting the least degree of its

My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall fear not.

If a battle should rise against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord, all the days of my life:

That I may see the delight of the Lord, and may visit His temple.

For He hath hidden me in His tabernacle: in the day of evils He hath protected me in the secret place of His tabernacle.

He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.

I have gone round, and have offered up in His tabernacle a sacrifice of jubilation: I will sing and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I cry to Thee: have mercy on me, and hear me.

My heart hath said to Thee: my face hath sought Thee: Thy face, O Lord, will I still seek.

Turn not away Thy face from me: turn not in Thy wrath from Thy servant.

Thou my keeper: forsake me not: do not Thou abandon me, O God my Savior.

For my father and my mother have forsaken me: but the Lord hath taken me up.

freshness, vivaciousness, health and vigor. It would be a strange yet a most desirable drug.

Rigid Conditions

Let us say that, to get the benefit of its precious effects, it had to be taken early every morning, and after preliminary gymnastics of at least a half hour. If its reception was neglected but once, or if the preparation for it was not adequate, the drug would be of no avail to the respective party. How eagerly every man, woman and child would partake of this drug! What a regularity, attention, persistency and doggedness they would exhibit in the face of hostile circumstances and apparently insurmountable obstacles! They would not think of permitting anything to come between them and the use of so valuable a drug. And yet youth alone, let it be ever so perfect physically, does not of itself spell happiness, but is often quite miserable and unhappy. Even if it were totally and intensely happy, for that very reason a hundred years of it would appear cruelly brief, and as the merest speck of time.

"The children of this world are wiser in their generation than the children of light" (Luke, 16, 8). Were the faith of Christians in the virtue of the divine Eucharist what it should be, their fervor in its frequent and worthy reception would be at least as great and invincible as would be the attitude of worldlings towards the fictitious drug

Set me, O Lord, a law in Thy way, and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

I believe that I shall see the good things of the Lord in the land of the living.

Wait on the Lord, act manfully: and let thy heart take courage, and wait thou for the Lord.

Prayer for Cleansing the Heart and for Heavenly Wisdom.

(Imit. 3, 27.)

Strengthen me, O God, by the grace of the Holy Spirit. Give me power to be strengthened in the inner man, and to cast out of my heart all unprofitable care and cark. Let me not be drawn away with various desires of any thing whatsoever; whether it be of little or great value; but teach me to look upon all things as passing away, and myself as soon to pass away with them. For nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh, how wise is he who considers thus!

Give me, O Lord, heavenly wisdom, that I may learn above all things to seek and find Thee, above all things to relish and love Thee, and to understand all other things, according to the order of Thy wisdom, as they truly are.

aforesaid. It would be greater in fact, as the heavenly drug promises, beyond any shadow of doubt, a perfect youth not only of a hundred years, but immortal and never-ending youth; and not only youth howsoever, but youth in its best and finest setting of supreme, inexhaustible and indescribable happiness. "For this most lofty and most excellent Sacrament is the health of soul and body, the remedy of all spiritual languor; in it my defects are healed, my passions restrained, temptations overcome or lessened, greater grace is infused, virtue once begun increased, faith confirmed, hope strengthened, charity inflamed and enlarged" (Imit., 4, 4).

In the Desert

The manna which fell from heaven in the desert was also a figure of the Most Holy Sacrament of the altar. It sustained the Jews in their weary and toilsome wanderings through a bleak and inhospitable country. It came to them unexpectedly and gratuitously. It never failed them. But it required alertness, readiness and punctuality on their part. It had to be gathered in a definite measure before sunrise. It rewarded their efforts immediately and abundantly by its fragrant sweetness and the health and strength it conveyed. It saw them through to the end of their perilous journey until they set foot on the Promised Land.

Grant me to avoid prudently him who flatters me, and patiently to bear with him who contradicts me. For it is great wisdom not to be moved with every wind of words, nor to give ear to the siren falsely beguiling; for thus shall we go on securely in the way we have begun. Amen.

PSALM 27.

Ad te, Domine, Clamabo.

Prayer against the Enemies of the Soul.

To Thee will I cry, O Lord: O my God, be not Thou silent to me: lest if Thou be silent to me, I become like them that go down into the pit.

Hear, Lord, the voice of my supplication, when I cry to Thee: when I lift up my hands to Thy holy temple.

Draw me not away together with the wicked: and destroy me not with the workers of iniquity.

Who speak peace with their neighbor, but evils are in their hearts.

Give them according to their works, and according to the wickedness of their devices.

According to the works of their hands give Thou to them: render to them their reward.

Because they have not understood the works of the Lord, and the operations of His hands:

The analogy between the manna and the Eucharist is obvious. All allowance must be made, of course, for the words of St. Paul who tells us (Gal., 4, 9), that the types of the Old Law were but weak and poor elements compared to the truth and reality they were designed to prefigure. With this reservation we realize that, if the manna was unlooked-for as to its source and altogether gratuitous as to its bestowal, the Holy Sacrament of Christ's Body was much more so. If the manna never failed the Jews, the Eucharist has never been wanting to the Christians. But whereas the Jews got only a certain measure of the mysterious bread, every Christian receives Jesus whole and entire in the Sacred Host, without division or diminution.

The Reward of Sacrifice

As the Jews had to bestir themselves in the early morning to obtain their daily bread, so it requires a matutinal sacrifice on the part of the Christian to partake of Holy Communion. But here, too, his sacrifice will be instantaneously and richly rewarded, and incomparably more than the sacrifices of the Jews. His soul will relish the sweetness of the Bread of Angels, whose strength will permeate it so thoroughly, that it will find no difficulty in braving all the dangers of its pilgrimage through the earthly desert, in defying the secret enemies that waylay, and the open

Thou shalt destroy them, and shalt not build them up.

Blessed be the Lord, for He hath heard the voice of my supplication.

The Lord is my helper and my protector: in Him hath my heart confided, and I have been helped.

And my flesh hath flourished anew: and willingly will I give praise to Him.

The Lord is the strength of His people, and the saving protector of His anointed.

Save, O Lord, Thy people, and bless Thy inheritance; and rule them and exalt them forever.

PSALM 30.

In te, Domine, Speravi.

A Prayer in Affliction.

In Thee, O Lord, do I hope, let me never be confounded; deliver me in Thy justice.

Bow down Thy ear to me, make haste to deliver me.

Be Thou unto me a God, a protector, and a house of refuge to save me.

For Thou art my strength and my refuge; and for Thy name's sake Thou wilt lead me, and nourish me.

enemies that assault it, and in rising above all attacks of pusillanimity, discouragement, despondency and dejection.

Mount Horeb

Speaking of dejection, Elias, the great prophet of the Lord comes to mind. One day he was very downhearted and completely dispirited. "Elias was afraid, and rising up he went whithersoever he had a mind. . . . He went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree; and behold an angel of the Lord touched him, and said to him: Arise and eat. He looked and behold there was at his head a hearth cake and a vessel of water: and he ate and drank, and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb" (3 Kings, 19, 3-8).

"Soul-Blues"

None of us but has his periods of spiritual languor, low-spiritedness, fear and tiredness of

Thou wilt bring me out of this snare, which they have hidden for me; for Thou art my Protector.

Into Thy hands I commend my spirit: Thou hast redeemed, O Lord, the God of truth.

Thou hatest them that regard vanities wantonly.

But I hope in the Lord: I will be glad and rejoice in Thy mercy.

For Thou hast regarded my humiliation, Thou hast saved my soul out of distress.

And Thou hast not shut me up in the hands of the enemy: Thou hast set my feet in a spacious place.

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul and my belly:

For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty: and my bones are sore.

I am become a reproach among all my enemies, and very much to my neighbors; and a terror to my acquaintance.

They that saw me without fled from me:

I am forgotten as one dead, out of mind.

I am become as a broken vessel:

For I have heard the contumely of many that dwell round about:

life. For all of us our Savior has prepared an antidote against, and a corrective of, these moods, let them be ever so severe and hopeless in appearance. The Sacred Host, if it is received worthily and frequently, chases these vanguards of sin and nurseries of evil. The first eating did not suffice to give courage and strength to Elias; but the second eating served him unto the end of his voyage. The first bread was of the same nature as the second; but his receptivity of, and responsiveness to, its effect were not yet so great. They had to be and were created and increased by the same bread. This explains why the results of the second eating were more noticeable.

One Holy Communion is of itself sufficient to raise any worthy recipient to the greatest heights of holiness, since it conveys the very Source of all holiness: but owing to the absence of the proper degree of receptivity or responsiveness in the communicant, the effects of the Sacrament are discounted. Yet, so there is no positive obstruction in the shape of a mortal sin in the way, each Communion renders the soul more receptive for the effects of the subsequent one, provided, of course, that the interval between the two is not too long. This proves and emphasizes the value and need of frequent Communion for all those who desire to ascend the holy mount of God's love and their soul's salvation unhindered, unhampered and unmolested. At the same time it

While they assembled together against me, they plotted to take away my life.

But I put my trust in Thee, O Lord: I said, Thou art my God. My lot is in Thy hands.

Deliver me out of the hands of my enemies, and from them that persecute me.

Let Thy face shine upon Thy servant; save me in Thy mercy:

Let me not be confounded, O Lord, for I have called upon Thee.

Let the wicked be ashamed, and be brought down to hell: Let deceitful lips be struck dumb:

Which speak iniquity against the just, with pride and insult.

O how great is Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee!

Thou hast wrought for them that hope in Thee, in the sight of the sons of men.

Thou shalt hide them in the secret of Thy face, from the disturbance of men.

Thou shalt protect them in Thy tabernacle from the strife of tongues.

Blessed be the Lord, for He hath shown His wonderful mercy to me in a fortified city.

But I said in the transport of my mind: I am cast away from before Thy eyes.

Therefore Thou hast heard the voice of my prayer, when I cried to Thee.

O love the Lord, all ye His saints: for the

discloses why so many Catholics remain weak in the practice of virtue, afraid of attacking solid progress in goodness, discouraged at the sight of their vocational obligations, and full of fear of their soul's enemies: they give no heed to the angel, the Church, or their conscience, which tells them again and again: "Arise, eat: for thou hast yet a great way to go."

Drunk with Love

From the tabernacle Jesus invites us pressingly saying: "Eat, O friends, and drink, and be inebriated, My dearly Beloved!" (Cant. 5, 1.) He wants us to become inebriated or drunk with love. The saints of God had a chronic case of this mystic inebriation, and they nursed it faithfully by their frequent reception of Holy Communion. Drunk with divine love, St. Tarcisius did not feel the blows of his aggressors, nor did St. Agnes feel the lapping of the flames upon her body. Drunk with the love of Jesus, St. John Baptist Vianney spent as many as sixteen hours a day in the confessional, and St. Teresa of the Child Jesus found the sweetest delights in her bodily ailments. And what a happy unconsciousness of the vain and false pleasures of the world this divine inebriation imparts!

Specious Reasons and Empty Excuses

All the excuses they make for not yielding to this invitation will not indemnify the absentees

Lord will maintain truth, and will abundantly repay them that act proudly.

Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Prayer.

(Imit. 3, 31, 34.)

Lord, I stand much in need of a grace yet greater, if I am to arrive so far that it may not be in the power of any man nor any created thing to hinder me. For as long as anything holds me back I can not freely fly to Thee. He was desirous to fly freely to Thee who said, Who will give me wings like a dove? and I will flee away and be at rest. What can be more at rest than a single eye? And what can be more free than he who desires nothing upon earth? A man ought therefore to mount far above every creature, and perfectly to forsake himself, and in ecstasy of mind to stand and see that Thou, the Creator of all things, art in no wise like Thy creatures.

Behold, my God and my all! What would I have more, and what greater happiness can I desire? O savory and sweet word! but to him who loves the Word, not the world nor the things that are in the world. My God and my all! Enough is said to him who understands; and to repeat it often is delightful to him who loves.

for the goods they forfeit by remaining away from the Holy Table. They merely lull themselves into a deeper and harder spiritual slumber by the inane reasons they advance in defense of their tactics of abstention from the Bread of Life. Wittingly or unwittingly they have entered upon a spiritual hunger-strike, by starving their souls gradually to death through a long withdrawal from the Bread of Life. There can be but one loser in this absurd and heartless strike: and that is the striker against the most loving gift of God. Nor will his loss be palliated by the reflection, that he does not know what he is doing or depriving himself of. Today, especially in our country, his ignorance of the beneficial results of the Holy Eucharist can hardly be invincible or inculpable.

"There Was No Room"

One of the grandest opportunities ever offered a human being was lightly forfeited by the inhabitants of Bethlehem, who told Mary and Joseph that "there was no room" for them and the Child that was to be born. Had they but made room, how glorious would be their name in the entire world, and how sweet their memory! But because they had no room, their names were not handed down to history, and their memory, whatever there is of it, is pitiful, to say the least. Most of the excuses of Catholics

For when Thou art present, all things yield delight; but when Thou art absent, all things cause loathing. Thou givest tranquillity to the heart, and great peace and festal gladness. Thou makest us be content with all things, and in all things praise Thee; nor can anything without Thee afford lasting pleasure; but to make it agreeable and relishing, Thy grace must be present, and it must be seasoned of Thy wisdom.

He who has a relish of Thee will find all things savory. And to him who relishes Thee not, what can ever yield any delight? But the wise of this world and they who have fleshly desire are wanting in Thy wisdom; because in the world there is much vanity, and following the flesh leads to death. But they who follow Thee by despising the things of this world and mortifying the flesh, are found to be wise indeed; for they are translated from vanity to the truth, from the flesh to the spirit. Such as these have a relish for God; and what good soever is found in creatures, they refer it all to the praise of their Maker. But great, yea, very great, is the difference between the relish of the Creator and the creature of eternity and of time, of light uncreated and of light enlightened.

O Light eternal, transcending all created lights, send forth Thy lightening from above, that it may pierce to the most inward parts of

against more frequent Communion on their part, if boiled down to their real truth, would simply be a repetition of the sad and tragic sentence: "We have no room."

"Give Me to Drink!"

The Samaritan woman whom Jesus met at the well of Jacob was inculpably ignorant. But when Jesus said to her: "If thou didst know the gift of God, and Who He is that saith to thee, Give me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water" (John, 4, 10), she believed at once and besought Jesus saying: "Sir, give me this water, that I may not thirst" (Ib.). But the torpid Catholics will not listen or, at least, not yield to the most fervent exhortation and the most pressing invitation to slake their souls' thirst at the fount of living waters: the Precious Blood of Jesus in the Holy Sacrament. To them may be applied the terrible words of Jesus regarding the city which God had favored above all other cities: "Jerusalem, Jerusalem, . . . how often would I have gathered together thy children"—at the sacred banquet of My Flesh and Blood—"as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you, desolate. For I say to you, you shall not see Me henceforth till you say: Blessed is He that cometh in the name of the Lord" (Matt.,

my heart. Cleanse, gladden, enlighten and quicken my spirit with its powers, that it may cleave unto Thee with ecstasies of joy. Oh, when will this blessed and desirable hour come, when Thou shalt fill me with Thy presence, and be to me all in all! So long as this is not granted me my joy will not be full. Alas, the old man is still living in me; he is not wholly crucified, he is not perfectly dead. He still lusts strongly against the spirit; he wages war within me, and suffers not the kingdom of my soul to be quiet. But Thou, who rulest the power of the sea and stillest the moving of the waves thereof, arise and help me. Scatter Thou the nations that delight in wars; crush them by Thy power. Show forth, I beseech Thee, Thy marvelous works, and let Thy right hand be made glorious; for there is no other hope nor refuge for me but in Thee, O Lord my God. Amen.

Canticle of David.

(1 Par. 29, 10 sqq.)

Blessed art Thou, O Lord the God of Israel, our Father from eternity to eternity.

Thine, O Lord, is magnificence, and power, and glory, and victory: and to Thee is praise: for all that is in heaven, and in earth, is Thine: Thine is the kingdom, O Lord, and Thou art above all princes.

23, 37-39). How much sweeter and more profitable it is to say these words of welcome frequently and lovingly in Holy Communion now, than in dread and terror when Jesus comes to judgment!

A Marriage

Not in plainer and more eloquent words could our Savior have given His appraisal of all the vain excuses and futile pretexts alleged by His invited guests for their absence from His feast than He did in the parable of the "king, who made a marriage for his son" (Matt., 22, 2). From the list of his subjects the king had singled out several to confer upon them the eminent distinction of being personally and individually invited to his feast. It was a singular and exceptional honor which he designed thus to bestow upon them. Instead of prizing it as they should have done, and meeting it with a hearty response, they declined or evaded it by what they no doubt tried to make themselves believe were substantial and weighty or, at least, clever excuses, but which the king recognized as mere flimsy subterfuges and insincere evasions.

The King Was Angry

Even if one had bought a farm which he had to go and see, another five yoke of oxen which he had to try, and another was to have a wedding of his

Thine are riches, and Thine is glory, Thou hast dominion over all, in Thy hand is power and might: in Thy hand greatness, and the empire of all things.

Now, therefore, our God, we give thanks to Thee, and we praise Thy glorious Name.

Who am I, and what is my people, that we should be able to promise Thee all these things? all things are Thine: and we have given Thee what we received of Thy hand.

For we are sojourners before Thee, and strangers, as were all our fathers. Our days upon earth are as a shadow, and there is no stay.

O Lord our God, all this store that we have prepared to build Thee a house for Thy holy Name, is from Thy hand, and all things are Thine.

I know my God that Thou provest hearts, and lovest simplicity, wherefore, I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy Thy people, which are here present, offer Thee their offerings.

O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep forever this will of their heart, and let this mind remain always for the worship of Thee.

own: the king would not be appeased in his violent anger at the declension of his loving invitations. He was hurt in his keenest sensibilities. His love was repudiated and made light of. His favor was slighted and spurned. He knew that all the reasons adduced in excuse for not appearing at his table were but other ways of saying outright: "I simply do not want to come to your feast. It has no lure for me whatever. I do not care about it at all. Hence any reason and no reason will be welcome as a pretended motive for my staying away from it."

Had they spoken thus candidly, though boldly, the king might have been less hurt. By adding insincerity to their coldness and lack of appreciation of his goodness, they exasperated him to the utmost and provoked him to say: "The marriage indeed is ready; but they that were invited were not worthy" (Matt., 22, 8). "But I say unto you, that none of those that were invited, shall taste of My supper" (Luke, 14, 24). He struck them off His list of preferred guests completely and forever.

Why Were They Invited?

But why did the king invite these guests at all if, as he says, they were not worthy? Their unworthiness really came to a head and discovered itself most in their refusal of the very kind and gracious invitation tendered by the king.

Litany of the Most Holy Name of Jesus.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God, the Father of heaven,[1]
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal life,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,

1. Have mercy on us.

To decline it, as they did, constituted mainly their unworthiness to appear at his table as honored guests. Anything short of this could not have rendered them unworthy. His very invitation covered and condoned every other want of worthiness. Its cold and indifferent treatment, however, was an unworthiness for which in the eyes of the king there was neither an indemnity nor a redress. He was through with them forever.

Flimsy Pretexts

The application to the Eucharistic Banquet and its treatment by inconsiderate, unappreciative and ungrateful invited guests is ready at hand. Our Lord clearly foresaw all the jejune and specious reasons that many of them would employ to absent themselves from His feast of love: lack of time, engrossment in business affairs, inclemency of the weather, unseasonableness of the hour, inconvenience of location, respect of the opinions and comments of men of or outside their household, the lack of desire for Holy Communion, aridity of soul, general personal unworthiness, and like pretexts of a more of less presumably holy ring: but none convince Him of their reality and sufficiency. And if they continue to be used against His hearty invitation for a considerable length of time, He will make good with reference to their authors His terrible threat: "But I say unto you, that none of those men that

Jesus, author of life,[1]
Jesus, model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of patriarchs,
Jesus, master of apostles,
Jesus, teacher of evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Jesus.
From all evil,[2]
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From the neglect of Thy inspirations,

1. Have mercy on us.
2. Lord Jesus, deliver us.

were invited, shall taste of My supper!" He will drop them from His register of preferred guests, decisively and finally.

"They that were invited were not worthy." Other unworthiness, whatever it was, might, and could and would be redeemed; but their listless, and hypocritical behavior towards His most benevolent invitation to sup with Him stamps them as entirely unworthy of His love, friendship and attention. "Be not deceived, God is not mocked" (Gal., 6, 7).

"Torment Me Not!"

All the hollow evasions of Holy Communion on the part of slackers ring in the ears of Jesus with the words of the man possessed by the devil: "What have I to do with Thee, Jesus, the Son of the most high God? I adjure Thee by God that Thou torment me not" (Mark, 5, 7). Jesus replies, as it were: "If My invitation to My Supper is a torture to you, you need have nothing to do with Me now, and I will have nothing to do with you hereafter." The best thing the slackers can do is, to beg Jesus to cast out from them the spirit of slothfulness and depreciation of God's best gift, ere he ruins them completely and forever.

Shining Shoes

Doctor Johnson, adverting to the difference of effect between material and merely aesthetic

Through the mystery of Thy holy incarnation,[2]

Through Thy nativity,

Through Thy infancy,

Through Thy most divine life,

Through Thy labors,

Through Thy agony and passion,

Through Thy cross and dereliction,

Through Thy sufferings,

Through Thy death and burial,

Through Thy resurrection,

Through Thine ascension,

Through Thine institution of the most holy Eucharist,

Through Thy joys,

Through Thy glory,

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Jesus.

Lamb of God, Who takest away the sins of the world, have mercy on us, O Jesus.

Jesus, hear us.

Jesus, graciously hear us.

2. Lord Jesus, deliver us.

motives, uses the illustration, I believe, of blackening shoes. He says he might give a man a fine idealistic discourse on the beauty and profit of serving others, and descant a long time on the abstract goodness of it, without making the least impression upon his listener: but if he offered him a coin as a reward, without any other eloquence, the man would shine his shoes at once.

Many Christians are much more mercenary to their own great detriment. Our Savior offers them the Sacred Host of His Body and Blood, and invites and urges them to come and receive it. Were it a coin of gold, say a ten or twenty dollar piece, the entire available parish would crowd about the rail of distribution early every morning without fail, and the pastors would find it difficult to have enough assistants to satisfy the demands of the daily rush. But now, when our Lord offers them, albeit under the veil of bread, the pearl of eternal life, of various degrees of brilliancy in proportion to the worthiness and frequency of its reception, only a few appear to enjoy its unfathomable benefits.

Where Are the Nine?

Jesus seldom, if ever, manifested His disappointment and displeasure more openly than when but one of the ten lepers He had cleansed returned to give thanks. "Were not ten made clean." He said, "and where are the nine?"

Let us pray

O Lord Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find, knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask, the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.

Prayer of St. Bonaventure.

Transfix, most dear Lord Jesus, the marrow and heart of my soul with the most sweet and wholesome wound of Thy love, with most holy charity that is true, serene and apostolic, that my soul may ever swoon and melt with the sole love and desire of Thee; let it long and faint for Thy courts; let it wish to be dissolved and be with Thee. Give that my soul may hunger for Thee—the bread of angels, the refreshment of holy souls, our daily super-substantial bread, which has all that is sweet in taste, and all that is delicious in sweetness. Let my heart ever hunger for Thee and consume Thee, on Whom the angels desire to look, and let my inmost soul

(Luke, 17, 17). When the priest distributes Holy Communion in the morning, say even on Sunday morning, and only one, if one, out of every ten members of the parish approach the Holy Table and the priest, holding the ciborium filled with Consecrated Hosts, after having given our Lord to the few guests that put in their appearance, looks sadly out into the church to see if not more are willing to come, do you not seem to see our Lord Himself thus viewing the scarcity of guests and saying: "Was not the entire parish invited? where are the rest?" But to those who persevere in communicating frequently and worthily Jesus will say, as He said to the grateful leper: "Arise, go thy way; for thy faith hath made thee whole" (Ib., 19).

Do Not Spoil a Good Thirst

The German writer, Alban Stolz, relates that on a very hot summer day he and another young man were strolling along a country lane. His companion by and by complained much of a torturing thirst. Presently they hit upon a cool and refreshing spring. Alban Stolz pointed it out to his friend, saying: "Now drink to your heart's content!" "Indeed," replied the other, "I am not going to waste so grand a thirst on mere water. I will wait until I can quench it with good wine."

If Christians, instead of attempting to slake

be filled with Thy sweetness. Let it ever thirst for Thee—the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the plenty of the house of God. Let it ever long for Thee, seek Thee, find Thee, tend to Thee, arrive at Thee, meditate on Thee, talk of Thee, and do every work to the praise and glory of Thy name, with humility and discretion, with love and delight, with readiness and affection, with perseverance to the end; and be Thou alone always my hope, my whole contrition, my treasure, my delight, my pleasure, my joy, my rest and my tranquillity, my peace, my sweetness, my odor, my relish, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, and my treasure, in which my soul and my heart may ever be fixed and firmly and immovably rooted. Amen.

their heaven-given thirst for happiness with the tepid waters of the world's false pleasures, would save it for the generous drink of the Precious Blood of Jesus in the Holy Sacrament, how crowded the Holy Rail would be, and how happy its frequenters!

The Procession of Christ-Bearers

At the beginning and at the close of the Forty Hours there is a solemn eucharistic procession. On the feast of Corpus Christi the procession is even more solemn. But, grand and dear as these processions are, we have reasons to believe, that the eucharistic procession which pleases Jesus and benefits men most is the one formed by a line of devout communicants returning from the Holy Table to their respective places in the church. Then, not only one, but many carry the hidden God in pious procession: not in a monstrance of dead and cold, though precious metal, but in a living and warm receptacle of human love. And thus, in a multiplied and intensified manner, are verified the beautiful words of the Lord: "I will dwell in them, and walk among them, and I will be their God, and they shall be My people" (2 Cor., 6, 16). Amen.

Adoremus in Aeternum

Sanctissimum Sacramentum!

LECTURE VII.

Preparation and Thanksgiving for Holy Communion

"He hath made a remembrance of His wonderful works, being a merciful and a gracious Lord: He hath given food to them that fear Him" (*Ps. 110, 4*).

IF a man is pressingly invited to a wedding-feast, and is already comfortably seated at the banquet table, his lot seems to be a safe and happy one for the occasion. Yet in His instructive parable with reference to the Holy Eucharist our Lord tells us of one such guest, whose fate turned out to be most insecure and wretched. He had responded to the invitation extended him without observing the demands of propriety as to his appearance at the festal board.

From the Wedding-Feast into Exterior Darkness

He had on no wedding garment. When taken to task for it by the king, he had nothing to say in his defense; he was silent. "Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth" (Matt., 22, 13). What a sudden change of lot! A guest at a happy wedding is all at once converted into

PSALM 62.

Deus, Deus Meus, at te.

The prophet aspireth after God.

O GOD, my God, to thee do I watch early. For Thee my soul hath thirsted; for Thee my flesh, O how much!

In a desert land, and where there is no way, and no water: so in the sanctuary have I come before Thee, to see Thy power and Thy glory.

For Thy mercy is better than life: Thee my lips shall praise.

Thus will I bless Thee my life long: and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, I will meditate on Thee in the morning: Because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: My soul hath stuck close to Thee: Thy right hand hath upheld me.

But they that have sought my life in vain, they shall go into the lower parts of the earth.

They shall be put to the sword, they shall be the portions of foxes.

But the king shall rejoice in God, all they

a wretched prisoner in a dungeon of unmentionable torments!

As strongly, then, as we are invited to the Eucharistic Banquet by our Savior, we are warned nevertheless that our appearance at it must be becoming and worthy: otherwise we shall for ourselves convert the Bread of eternal life into the poison of everlasting death.

To a person who is mortally ill the best natural food will spell death, owing to the morbid condition of the body that receives it. Likewise, when the soul is not in the proper condition to receive the Bread of Angels, its unwarranted reception will but invite spiritual disaster.

Will You Be Canonized?

St. Alphonsus maintains, that one worthy Holy Communion is sufficient to make the recipient not only a saint, but a subject for canonization. You are surprised at this and say: "I have received Holy Communion frequently; in fact I receive every day. As far as I know I receive worthily. Still I am not yet a saint, let alone a subject for canonization."

Observe, that whilst one worthy Communion is of itself capable to produce instantaneously in a fit subject heroic virtues and unmistakable sanctity, deserving of solemn canonization, since it is the very Author of all holiness, yet the measure of its actual effects depends primarily

that swear by him shall be praised: because the mouth of them that speak wicked things is stopped.

Prayer.

(Imit. 4, 6, 16.)

When I consider Thy greatness, O Lord, and my own vileness, I tremble exceedingly, and am confounded in myself. For if I come not, I fly from Life; and if I intrude unworthily, I incur Thy displeasure. What then shall I do, my God, my Helper, and my Counsellor in necessities? Do Thou teach me the right way; appoint me some short exercise proper for Holy Communion. For it is useful to know in what manner I should reverently and devoutly prepare my heart for Thee, for the receiving of Thy Sacrament to my soul's health.

O most sweet and loving Lord, Whom I now desire to receive with devotion, Thou knowest my weakness and the necessity which I am under; in how great evils and vices I am lying, how often I am weighed down, tempted, troubled, and defiled. To Thee I come for remedy; to Thee I pray for comfort and succor; I speak to Him Who knows all things, to Whom all within me is manifest, and Who alone can perfectly comfort and help me. Thou knowest what good things I most need, and how poor I am in virtues.

on God's pleasure. A certain increase of sanctifying grace together with a bestowal of other kindred gifts are inseparable from every worthy Holy Communion. But the degree of these favors each time is regulated by God's choice. Neither in the sacraments nor in any other department of His economy of salvation has He so fixed the effusion of His benefits as not to leave a large discretion to His free choice and spontaneous and gratuitous love. He grants every one his due, but reserves to Himself the privilege to confer upon His chosen ones bounties far above their claims and merits.

Miracles Are Rare

In the light of this we are to know that, whilst ordinarily the fruits of Holy Communion are in proportion to the worthiness and fervor of the recipient, there are cases aplenty in which God uses His privilege of dispensing His graces bounteously regardless of merit. Of His own infinite goodness, without any anterior claim or right or title of the beneficiary, God at times confers the grace to a communicant to render himself deserving of so much fruit through one Holy Communion as to become an evident and excellent subject of canonization. But this is rare, even as miracles in the physical order are rare.

As a rule even the normally worthy reception of the Holy Eucharist does not make the com-

Behold I stand before Thee poor and naked, begging for Thy grace and imploring Thy mercy.

Cheer Thy famishing suppliant, enkindle my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy presence. Turn for me all earthly things into bitterness, all things grievous and adverse into patience, all things grovelling and created into contempt and forgetfulness. Raise up my heart to Thee in heaven, and suffer me not to stray to and fro upon earth.

Be Thou alone sweet to me from henceforth for evermore; for Thou only art my meat and drink, my love and my joy, my sweetness and all my good. Oh, that with Thy presence Thou wouldest wholly enkindle and consume me, and transform me into Thyself, that I may be made one spirit with Thee by the grace of inward union, and by the melting of ardent love. Suffer me not to go from Thee an hungered and athirst, but deal with me in Thy mercy as Thou hast often dealt wonderfully with Thy saints. What marvel if I should be wholly set on fire by Thee, and should die out in myself, since Thou art a fire always glowing and never failing, a love purifying the heart and enlightening the understanding. Amen.

municant a person of heroic virtues, such as are required in the process of canonization. There are millions of souls who receive daily as worthily as lies in their power, with all the devotion of preparation and thanksgiving they can exert, and yet none of them will ever be considered for canonization; or if they would be considered, they might be found lacking in that heroism of virtue which the Church demands in its candidates for the honors of the altar. Where lies the flaw? There is none.

God's Goodness Is Not Bound by Rule

Whilst God can and sometimes does attach the acquisition of astounding sanctity to one Holy Communion, He has nowhere promised to do it by rule, or for the verification of certain conditions in the power of the recipient. These extraordinary results are the exclusive privilege of His unusual and exceptional love which no one has a right to expect, but which everyone will receive with the warmest and liveliest gratitude and joy. We have a parallel case with regard to the Sacrifice of Mass on behalf of the Poor Souls. One Holy Mass is sufficient to free any and all souls from their pains at once. Yet the application of this power is regulated by the pleasure of God, whose goodness will not be bound by fixed rules and measures.

PSALM 83.

Quam Dilecta.

The soul longeth for God.

How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house, and the turtle dove a nest for herself, where she may lay her young ones.

Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever.

Blessed is the man whose help is from Thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing; they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look on the face of Thy Christ.

For better is one day in Thy courts above thousands.

Ordinary Saints

But the common holiness, which is within the reach of every sincere aspirant, is best achieved, held and augmented by Holy Communion. Every worthy reception renders us holier. It can not operate otherwise. By and by, therefore, if we continue to receive the Blessed Sacrament frequently, we must become saints in the ordinary sense of the word. Here God has fixed definite effects for given causes. For the attainment of holiness He has laid down certain concrete conditions. Anyone who has a mind to do it can fulfill these conditions and unfailingly obtain the holiness stipulated. Jesus formulates these conditions when He says: "He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him" (John, 6, 57). To be a living branch of the Vine of holiness itself, one can not but be holy. "I am come," says Jesus, as you receive Him in Holy Communion, "that you may have life and have it more abundantly" (John, 10, 10). This is the life of the soul, or holiness. "He that eateth Me, the same shall live by Me" (John, 6, 58).

Less Holy than Before

You retort, however, saying: "I insist that in spite of my frequent Communions I am not at all holy. I am much less holy now than I was years ago when I started to multiply my Com-

I have chosen to be an abject in the house of my God, rather than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.

Prayer.

(Imit. 4, 17.)

With the greatest devotion and burning love, with all the affection and fervor of my heart, I desire to receive Thee, O Lord, as many saints and devout persons, who were most pleasing to Thee in holiness of life, and most fervent in devotion, have desired Thee in Communion. O my God, Eternal Love, my whole good, never-ending happiness, I long to receive Thee with the most vehement desire and most befitting reverence which any of the saints have ever had or could feel. And although I am unworthy to have all those feelings of devotion, yet I offer to Thee the whole affection of my heart, as if I alone had all those most pleasing and inflamed longings. Yea, and whatsoever a pious mind can conceive and desire, all this with the greatest reverence and most inward affection I offer and present to Thee. I desire to reserve nothing to

munions. And I seem to be growing worse from day to day. I notice no fruit whatever from my many Communions."

For this discouraging observation on your part there are two explanations. Your progress in holiness through your frequent Communions may have been and may still be real and substantial, yet hidden and unnoticeable even to yourself. Sanctity loves to be noiseless. It is shy of display. Moreover, one of the first and most potent effects of genuine holiness is to give its subject a vivid feeling and a distinct consciousness of unholiness. If this sentiment possesses you stronger than before, it seems to bespeak actual growth in sanctity, which is the mother of self-knowledge and self-hatred.

Whose Fault Is It?

In case this supposition is not verified, the only explanation for your lack of advancement in holiness in spite of your many Communions is your negligence in the manner of receiving our Lord, or the want of a proper preparation and thanksgiving for Holy Communion. Whilst the reception of the Holy Eucharist, so the soul be in the state of grace, supplies some grace without fail in every instance and, therefore, increases the holiness of the soul, yet this heavenly supply may be held down to the minimum through the attitude of the recipient. And as regards the

myself, but freely and most willingly to sacrifice myself and all that is mine to Thee.

O Lord my God, my Creator and my Redeemer, I desire to receive Thee this day with such affection, reverence, praise and honor, with such gratitude, worthiness and love, with such faith, hope and purity, as Thy most holy Mother the glorious Virgin Mary, received and longed for Thee, when she humbly and devoutly answered the angel who declared to her the mystery of the incarnation: Behold the handmaid of the Lord; be it done to me according to thy word.

And as Thy blessed forerunner, most excellent among the saints, John the Baptist, in Thy presence leaped for joy through the Holy Ghost, whilst he was yet shut within his mother's womb; and afterwards seeing Jesus walking amongst men, humbling himself exceedingly, said with devout affection: The friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice; so I also wish to be inflamed with great and holy desires, and to present myself before Thee with my whole heart.

Wherefore I here offer and present to Thee the rejoicings of all devout hearts, their ardent affections, the raptures of their mind and supernatural illuminations and heavenly visions, together with all the virtues and praises which have been or shall be celebrated by all creatures

actual graces, which furnish ease and ardor in the practice of virtue on the way to perfection, their bestowal through Holy Communion may also be minimized, and their effect on the will paralyzed, by a voluntary lack of fervor and devotion at Holy Communion.

In His Passion our Lord referred to the difference of receptivity between the green wood and the dry with regard to the wrath of God; the same difference obtains in reference to the love of God and the fire it has come to kindle on this earth. A violin may possess the finest resonance and the sweetest tones; if its strings are loose and disarranged the music it produces will charm no heart. Thus, too, even though the soul be in the state of God's grace and love, to give our Savior a becoming welcome in the form of a loving serenade of adoration, devotion and attachment, it must bring its qualities or virtues into the proper key and the correct pitch, if it wants to charm its celestial Guest, and lure from Him the most desirable tokens of His love and the most valuable pledges of His goodness. It will increase our devotion at Holy Communion, if we have a special intention or aim in view when receiving. Our general aim always is and must be to grow in the love and grace of God; in addition to it we can profitably urge to good advantage secondary desires for ourselves and others through the reception of the Sacrament.

in heaven and earth; for myself and all such as are commended to my prayers, that by all Thou mayest be worthily praised and glorified forever.

Receive my vows, O Lord my God, and my longing desire to give Thee infinite praise and blessing without bound, which according to the multitude of Thy unspeakable greatness, are justly due to Thee. These I render and desire to render Thee every day and every moment, and with my prayers and affections I invite and entreat all the heavenly spirits, and all Thy faithful, to join with me in giving Thee praises and thanks.

Let all people, nations, and languages praise Thee, and magnify Thy holy and sweet Name with utmost jubilation and ardent devotion. And let all who reverently and devoutly celebrate Thy most high Sacrament, and receive it with full faith, deserve to find grace and mercy at Thy hands, and pray as suppliants for me a sinner. And when they have obtained the devotion sought, and joyful union, and depart from Thy sacred heavenly Table, well comforted and wonderfully refreshed, let them vouchsafe to remember me who am poor. Amen.

Four Grades of Communicants

At the table of the Last Supper, at which our Lord Himself distributed Holy Communion, we see represented the four grades of recipients. To start with the lowest, we have the sacrilegious Communion of Judas; next in order is the Communion of Peter, which was worthily received, but the effects of which were neither strong nor lasting; then we have the Communions of the other apostles save John; they were worthy, too, and were not followed by an open denial of Jesus, but they did not give them the courage to stand by Jesus openly in defiance of His enemies; finally, we have the Communion of John, which was the most worthy of all, since it gave him the courage to follow Jesus closest throughout His Passion, and to stand beneath the Cross in the face of all the enemies of Christ unto the very end of the divine tragedy. To which category does your Communion belong?

Confession before Communion

When one is conscious, or sure and positive, that he has committed a mortal sin, he may not receive Holy Communion, no matter what perfect contrition he may have, without first going to confession, if he can possibly do so. Otherwise he receives the Sacrament unworthily or sacrilegiously. In connection with this subject the words of Jesus (Matt., 5, 23) can be made to

PSALM 41.

Quemadmodum Desiderat.

The fervent desire of the soul after God.

As the hart panteth after the water-brooks, so my soul panteth after Thee, O God.

My soul thirsteth after the strong living God: when shall I come and appear before the face of my God?

My tears are my food day and night, whilst it is said to me daily: Where is thy God?

These things I remember, and pour out my soul in me; for I went over into the place of the wonderful tabernacle, even to the house of God,

With the voice of joy and praise; the noise of one feasting.

Why art thou sad, O my soul? and why dost thou trouble me?

Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God.

My soul is troubled within myself: therefore will I remember Thee from the land of Jordan and Hermoniim, from the little hill.

Deep calleth on deep at the noise of Thy flood-gates.

All Thy waves and Thy billows have passed over me.

apply to the Holy Sacrament, and to read: "If therefore, thou approach the altar, and there thou remember that thy God hath anything against thee; go first to be reconciled to thy God, and then coming approach the Holy Table." "Let a man prove himself," says the Apostle (1 Cor., 11, 28), "and so let him eat of that Bread, and drink of the Chalice."

In Doubt

If one is merely in doubt, however seriously, whether he committed a mortal sin or not, or if one is conscious of venial sins, whatever their nature, frequency or degree of wilfulness or seriousness, he need not necessarily go to confession before Communion. But he should reasonably exert himself to make an act of perfect contrition to take away the sins from his soul before he approaches the Holy Table. One of the purposes of Holy Communion is the extinction of venial sins for which the recipient has attrition, or imperfect contrition, and to forestall their repetition in the future. Far from keeping us from the Sacred Rail, therefore, the venial sins which we commit should stimulate us to frequent it as the best corrective of, and the strongest antidote against them. Persons not troubled with scrupulosity usually prefer to go to confession even for merely doubtful mortal sins, if they have the opportunity. They thus consult

In the day-time the Lord hath commanded His mercy and a canticle to Him in the night.

With me is prayer to the God of my life. I will say to God: Thou art my support.

Why hast Thou forgotten me? and why go I mourning whilst my enemy afflicteth me?

Whilst my bones are broken, my enemies who trouble me have reproached me.

Whilst they say to me day by day: Where is thy God?

Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to Him: the salvation of my countenance, and my God.

Prayer.

(Imit. 4, 13.)

O that it were given me to find Thee alone, O Lord, that I may open my whole heart to Thee, and enjoy Thee as my soul desires; and that none may now design to notice me, nor anything created affect or regard me: but that Thou alone mayest speak to me, and I to Thee, as the beloved is wont to speak unto his beloved, and a friend to entertain himself with his friend. This I pray for, this I desire, that I may be wholly united to Thee, and may withdraw my heart from all created things; and by the Holy Com-

both the ease and delicacy of their conscience. But scrupulous persons do better by ignoring all mere doubts and by going to Communion, contrite and humble, in spite of them, as they have been directed to do by their Father Confessor.

A Black, but Not an Unpardonable Sin

Of sacrilegious Communion much need not be said. Our Lord says enough when He mentions the punishment befalling the man who dared to appear at the king's table without a wedding garment: "Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth" (Matt., 22, 13). The first unworthy communicant must be an example of terror for all ages to come. The Bible says of him: "And when He (Jesus) had dipped the bread, He gave it to Judas Iscariot . . . And after the morsel, Satan entered into him" (John, 13, 26, 27). In the ears of the unworthy communicant at the Holy Table the words of Jesus in the Garden seem to ring with a guilty sound: "Dost thou betray the Son of man with a kiss?" (Luke, 22, 48.) Finally, St. Paul minces no words when he says: "Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the

munion may learn more to relish heavenly and eternal things. Ah, Lord God, when shall I be wholly united to Thee, and absorbed in Thee, and altogether forgetful of myself? Thou in me, and I in Thee; and so grant us both to continue in one.

Verily, thou art my Beloved, the chosen out of thousands, in Whom my soul is well pleased to dwell all the days of her life. Thou truly makest peace for me, Thou, in whom is sovereign peace and true rest; out of whom are labor and sorrow, and endless misery. Verily, Thou art a God that hidest Thyself, and Thy counsel is not with the wicked; but Thy conversation is with the humble and the simple.

Oh, how sweet is Thy spirit, O Lord, Who, to show Thy sweetness toward Thy children, dost vouchsafe to feed them with the most delicious bread which comes down from heaven! Surely, there is no other nation so great, which has its gods so nigh to it, as Thou our God art present to all Thy faithful; to whom, for their daily solace, and for raising up their heart to heaven, Thou givest Thyself to be eaten and enjoyed. For what other nation is there so renowned as the Christian people? Or what creature under heaven so beloved as a devout soul, to whom God comes, that He may feed her with His glorious Flesh? O grace unspeakable; O marvel-

Lord" (1 Cor., 11, 27, 29). Yet even this terrible sin, black as it is, is not beyond the reach of God's mercy. Especially when it is due more to weakness than to downright malice, as it often is, it will be condoned and washed whiter than snow by the Blood of the Lamb in the penitent sinner through the sacrament of penance.

Looking through the Lattices

There is a remote and a proximate preparation for Holy Communion. The remote preparation begins with the thanksgiving for the previous Communion and continues unintermittently until the next one. It is merely a verification of the words of our Lord: "Where thy treasure is, there is thy heart also" (Matt., 6, 21); or an act of reciprocity to the loving desire of Him of Whom the Bible (Cant. 2, 9, 10) says: "Behold, He standeth behind our wall, looking through the lattices. Behold, my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come!" To look through the lattices while waiting for one bespeaks tender and yearning love.

When there is so much eager longing on one side, why should there not be a proportionate desire on the other? On the vigil of the reception of the Sacrament the words of the Book of Esther (5, 12) are appropriate and suggestive of a closer and warmer preparation: "I am . . .

ous condescension; O unmeasured love, bestowed on man alone!

But what return shall I make to the Lord for this grace, and for so choice a love? Nothing can I give Him that will please Him more than if I offer my whole heart to God, and unite it closely to Him. Then all that is within me shall sing for joy, when my soul shall be perfectly united to God. Then will He say to me: If thou wilt be with Me, I will be with thee. And I will answer Him: Vouchsafe, Lord, to abide with me; my will and my wish is to be with Thee. This is all my desire, that my heart may be united to Thee. Amen.

The Canticle of Mary, the Mother of God.

(Luke 1, 46-55.)

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Savior.

Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

Because He that is mighty, hath done great things to me; and holy is His Name.

And His mercy is from generation unto generations, to them that fear Him.

He hath shewed might in His arm: He hath scattered the proud in the conceit of their heart.

to dine tomorrow with the king;" so are the words of the prophet, saying: "Tell ye the daughter of Sion: Behold thy King cometh to thee!" (Matt., 21, 4, 5.) On the morning of the Communion day the words of Jesus come to mind: "Make haste, for this day I must abide in thy house!" (Luke, 19, 5.)

In response to this loving invitation we must say with the Spouse of the Canticle (3, 3): "Have you seen Him Whom my soul loveth?" and with the Wise Men: "Where is He that is born King of the Jews?" (Matt., 2, 2,) and with Mary Magdalen: "Tell me where thou hast laid Him" (John, 20, 15).

Twofold Preparation

The proximate preparation for Holy Communion is twofold: that of the body and that of the soul. When God appeared to Moses in the burning bush He charged him saying: "Put off the shoes from thy feet: for the place whereon thou standest is holy ground" (Exod., 3, 5). Even in his bodily appearance Moses was required by God to exhibit reverence for the presence of the Most High, Who spoke to him only from a distance. How much more is corporal propriety expected of us who approach the same God in the closest manner and receive Him as our guest!

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things; and the rich He hath sent empty away.

He hath received Israel His servant, being mindful of His mercy.

And he spoke to our fathers, to Abraham and to his seed forever.

The Canticle of the Three Youths.

(Dan. 3, 56-90.)

Blessed art Thou in the firmament of heaven: and worthy of praise, and glorious forever.

All ye works of the Lord, bless the Lord: praise and exalt Him above all forever.

O ye angels of the Lord, bless the Lord: praise and exalt Him above all forever.

O ye heavens, bless the Lord; praise and exalt Him above all forever.

O all ye waters that are above the heavens, bless the Lord: praise and exalt Him above all forever.

O all ye powers of the Lord, bless the Lord: praise and exalt Him above all forever.

O ye sun and moon, bless the Lord: praise and exalt Him above all forever.

O ye stars of heaven, bless the Lord: praise and exalt Him above all forever.

Ladies, Beware!

This propriety means neatness and cleanliness of our person and dress, and for the ladies it means especially a becoming modesty and reserve in their attire, so neither angels nor men will be shocked at their lack or extravagance of clothing when they appear at the Banquet Table of the God of purity. No lady is admitted to an audience with the Holy Father unless she wears a black dress of the strictest modesty and womanly dignity. Our Lord, when He admits ladies not only to an audience but to His most intimate feast, does not insist on any particular color, but He does insist on the unexceptionable modesty of their garb at Holy Communion.

Whenever, then, from motives of feminine vanity ladies are tempted to take liberties with the decorum of dress due to the Lord and His holy house, they should be restrained from any excess or defect by the threatening words of the king: "Friend, how camest thou in hither not having on a wedding garment?" (Matt., 22, 12). The respective ladies will note, that this man incensed the king by what he did not have on, and they will consequently be careful not to be guilty of a similar misdemeanor.

A Catholic lady who can not or will not make a distinction, as far as her apparel is concerned, between the house of God and a ballroom, and between the Holy Table and the theatre, seems

O every shower and dew, bless ye the Lord: praise and exalt Him above all forever.

O all ye spirits of God, bless the Lord: praise and exalt Him above all forever.

O ye fire and heat, bless the Lord: praise and exalt Him above all forever.

O ye cold and heat, bless the Lord: praise and exalt Him above all forever.

O ye dews and hoar frosts, bless the Lord: praise and exalt Him above all forever.

O ye frost and cold, bless the Lord: praise and exalt Him above all forever.

O ye ice and snow, bless the Lord: praise and exalt Him above all forever.

O ye nights and days, bless the Lord: praise and exalt Him above all forever.

O ye light and darkness, bless the Lord: praise and exalt Him above all forever.

O ye lightnings and clouds, bless the Lord: praise and exalt Him above all forever.

O let the earth bless the Lord: let it praise and exalt Him above all forever.

O ye mountains and hills, bless the Lord: praise and exalt Him above all forever.

O all ye things that spring up in the earth, bless the Lord: praise and exalt Him above all forever.

O ye fountains, bless the Lord: praise and exalt Him above all forever.

not to be able or willing to "discern the Body and Blood of Christ": and inferentially she is unworthy to receive the Sacrament, and deserves, because of the public scandal she gives, to be openly denied it.

Fasting from Midnight

Another item of the bodily preparation demands fasting from food and drink from the midnight previous to the reception. This is a grave precept, from the observance of which there are certain excuses and exemptions because of sickness and other serious reasons. But if one, unwarranted, received Holy Communion without having observed this natural fast, he would commit a mortal sin of sacrilege.

The fast need not be broken willingly and knowingly to forbid the reception of the Sacrament. If one thoughtlessly or inadvertently swallowed something by way of food or drink, he would thereby be barred from receiving Holy Communion on that day, unless it were a case of necessity referred to above, regarding which any priest will gladly give a decision when asked. If you merely doubt whether you have broken your natural fast or not since midnight—you may reckon midnight either according to the astronomical or the publicly accepted time—you may always give yourself the benefit of the doubt, and receive Holy Communion with an easy conscience.

O ye seas and rivers, bless the Lord: praise and exalt Him above all forever.

O ye whales, and all that move in the waters, bless the Lord: praise and exalt Him above all forever.

O all ye fowls of the air, bless the Lord: praise and exalt Him above all forever.

O all ye beasts and cattle, bless the Lord: praise and exalt Him above all forever.

O ye sons of men, bless the Lord: praise and exalt Him above all forever.

O let Israel bless the Lord: let them praise and exalt Him above all forever.

O ye priests of the Lord, bless the Lord: praise and exalt Him above all forever.

O ye servants of the Lord, bless the Lord: praise and exalt Him above all forever.

O ye spirits and souls of the just, bless the Lord: praise and exalt Him above all forever.

O ye holy and humble of heart, bless the Lord: praise and exalt Him above all forever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all forever. For He hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

O give thanks to the Lord, because He is good: because His mercy endureth forever and ever.

Why the Fast?

Owing to various and serious abuses that had crept into the Holy Communion service, the Church was induced at a very early stage of her existence to pass this law of the natural fast as a condition for the ordinary reception of the Eucharist. She insists on its observance to this day, first, in order to prevent the recurrence of the abuses it was designed to check: then, too, to impress upon her children the need of the highest appreciation and the greatest reverence for the Eucharist. It should be their first and supreme concern for that day and every day—since they are bidden to receive daily, if possible—and it should absorb their first and best thoughts, and be the object of their initial daily longing. It should stand out prominently as their Food of all foods, their staff of life, their antidote against death, their drug or germ of immortality. Against it, and before its reception, no other merely corporal food should count for anything, or deserve the least consideration or attention.

The Fast Is Easy and Sweet

In view of these sublime intentions, no communicant will find the law of the natural fast hard or distasteful. Football and baseball players, prize-fighters and other athletes are told to fast from anything like a good meal until their game or tilt is over, even though it be late in the day.

O all ye religious, bless the Lord the God of gods; praise Him and give Him thanks, because His mercy endureth forever and ever.

Prayer.

(Imit. 4, 14.)

Oh how great is the multitude of Thy sweetness, Lord, which Thou hast hidden for them that fear Thee. When I call to mind some devout persons who come to Thy Sacrament with the greatest devotion and affection, I am often confounded and ashamed within myself, that I approach with such lukewarmness and coldness to Thine altar, and to the table of the Holy Communion; That I remain so dry and without affection of heart; that I am not wholly set on fire in Thy presence, O my God, nor so mightily drawn and affected as many devout persons have been, who out of a vehement desire of Communion, and the sensible emotion of their hearts, were unable to refrain themselves from weeping.

But from the depth of their souls they eagerly thirsted to approach both with the mouth of their heart and their body to Thee, O God, the living fount, being in no wise able to allay or appease their hunger but by receiving Thy Body with all joy and spiritual eagerness. O true ardent faith of these men, which stands forth as a strong presumption of Thy sacred presence!

And they abstain faithfully and scrupulously in order not to jeopardize their chances of victory. What puny engagements are theirs, however, when compared with the appointment to appear at the Table of the Lord! Why, therefore, not hold the body in subjection with the purpose of rendering the soul more easy, light and free in her feast with her God?

Even merely human love and desire, when they are intense, keep away or stifle for the time being every appetite for material food. Consequently, if our love for our Eucharistic Friend is what it should be, the desire for corporal food should not even arise or be felt before the soul's longing for her Beloved has been satisfied.

Peter and John

Have you ever reflected whom our Lord sent to prepare the cenacle for the Last Supper and the institution of the Holy Eucharist? "He sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat" (Luke, 22, 8). Peter is the disciple of faith, John the apostle of love. Faith and love, then, will best qualify the soul to serve as a desirable reception room for Jesus in the Holy Sacrament. These two virtues will carry in their train all the other virtues pleasing to our Lord: reverence, humility, contrition, trust and desire.

For they truly know their Lord in the breaking of bread, whose heart burns so mightily within them because Jesus walks with them. Such affection and devotion as this, so vehement a love and ardor, is often far from me.

Be Thou merciful to me, O good Jesus, sweet and gracious; and grant me, Thy poor mendicant, sometimes at least, to feel in Holy Communion some little of the cordial affection of Thy love, that my faith may grow stronger, my hope in Thy goodness increase, and that my charity, being once perfectly enkindled, and having tasted the heavenly manna, may never fail. For mighty is Thy mercy to grant me even the grace I long for, and to visit me in Thy great clemency with the spirit of fervor when the day of Thy good pleasure shall have come. For though I burn not at present with so great a desire as those who are so singularly devoted to Thee, yet by Thy grace I desire to have this same greatly inflamed desire, praying and desiring that I may be made partaker with all such Thy fervent lovers, and be numbered in their holy company. Amen.

Prayer.

(Imit. 4, 9.)

Lord, all things are Thine which are in heaven, and which are on earth. I desire to offer up

The faith of St. Peter penetrated the human figure of the Savior and clearly visioned His divinity. Without doubt or hesitation he said to Jesus: "Thou art Christ, the Son of the living God!" (Matt., 16, 17.) In answer to this profession of faith, our Lord promised Peter, that He would make him the head of His Church and give him the keys of the kingdom of heaven. It is remarkable, that the quickest and greatest personal favors which Jesus bestowed upon His followers and petitioners while He was visible on this earth were almost always rewards of faith.

The First Requisite Is Faith

This will not surprise us when we remember that faith is the root and beginning of all supernatural virtues, which somehow derive their rise and strength from it. It is obvious, therefore, that a vivid and active faith in the Real Presence, a faith which will make the eyes of the soul pierce the veil of bread and see Jesus as God and man, as it were, face to face, is the first, foremost and paramount requisite in the approach to the Holy Table. Whatever faults, great or large, are apparent in the reception of the Sacrament, can almost in every instance be reduced to the lack of a genuine and living faith in the Real Presence on the part of the recipient. Without this sincere faith it is impossible to please Jesus, or to be pleased with Him in the Holy Sacrament.

myself to Thee as a voluntary oblation, and to remain forever Thine. Lord, in the simplicity of my heart I offer myself to Thee this day to be Thy servant evermore, to obey Thee, and to become a sacrifice of perpetual praise. Receive me with this sacred oblation of Thy Precious Body, which I offer to Thee this day in the presence of Thine angels invisibly standing by, that it may be for salvation to me and all Thy people.

Lord, I offer to Thee all my sins and offenses which I have committed in Thy sight and in that of Thy holy angels, from the day when I was first able to sin until this hour, upon Thine altar of propitiation, that Thou mayest burn and consume them all with the fire of Thy love, and mayest wipe away every stain of my sins and cleanse my conscience from every fault, and mayest restore to me Thy grace, which I have lost by sin, by fully pardoning all and receiving me in Thy mercy to the kiss of peace. What can I do for my sins but humbly confess and lament them, and without ceasing implore Thy mercy?

Hear me, I beseech Thee, in Thy mercy, where I stand before Thee, my God. All my sins grieve me exceedingly; I will never commit them more; I am sorry for them, and will be sorry for them as long as I live; I am ready to do penance for them, and to make satisfaction to

"And behold a woman . . . came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith has made thee whole. And the woman was made whole from that hour" (Matt., 9, 20-22). If the touch of the mere hem of Jesus' garment had such a grand result, what power will be exerted upon a soul of faith, when it comes in direct contact with God Himself!

Faith's Twin Sister Is Love

The twin sister to a living faith in the Eucharistic Jesus is a burning and an abiding personal love for Him. And even though John is known as the disciple and, hence, the type of this kind of love for Jesus, we are going to return to Peter again for an exhibition of the love that will delight our Lord about to be our Guest. This is no discrimination against, much less a reflection upon John, who did not deny our Lord, but merely a selfish preference on our part for the apostle who sinned and repented, and regained our Lord's favor, and who thereby fitted himself to be a consoling model to us who have sinned also and are trying to ingratiate ourselves with Jesus again.

the utmost of my power. Forgive, my God, forgive me my sins for Thy Holy Name; save my soul, which Thou hast redeemed with Thy Precious Blood. Behold, I commit myself to Thy mercy, I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

I offer also to Thee all the good I have, very small and imperfect though it be; that Thou mayest make it better and sanctify it; that Thou mayest be pleased with it, and make it acceptable to Thee; and ever perfect it more and more; and that Thou mayest, moreover, bring me, a slothful and unprofitable creature, to a good and happy end.

I offer to Thee also all the pious desires of Thy devout servants, the needs of my parents, friends, brethren, sisters, and all who are dear to me; and of all those who have been benefactors to me or others for the love of Thee, or who have desired and begged me to offer up prayers and Masses for themselves and all belonging to them; whether they live still in the flesh, or whether they are already departed out of the world; that they may all feel that there comes to them the assistance of Thy grace, the benefit of Thy consolation, protection from dangers, and deliverance from their pains; and that, being freed from all evils, they may with joy give exceeding great thanks to Thee.

Three Against Three

Three times Peter had denied his Master after the reception of Holy Communion. In his bitter sorrow he was yearning for an occasion to undo and atone for this lack of love for his best Friend. Jesus did not wait long to provide him the occasion made to order, it seems, as a redress for Peter's fall. After His resurrection our Lord appeared to the disciples and even dined with them. When they had dined, Jesus asked Peter three times: "Lovest thou Me more than these?" (John, 21, 15.)

Even as his threefold denial of Christ had increased in emphasis upon being repeated, so now Peter's threefold profession of love grew more ardent and more pronounced each time it was reiterated. In reward for this declaration of love Jesus carried out His promise and constituted Peter His vicar, His plenipotentiary and the visible head of His Church.

If we have not denied Jesus directly and openly in words as Peter did, we have, alas, often denied Him in our conduct. Before Holy Communion we can imagine Him giving us the opportunity to redeem ourselves by a whole-hearted and whole-souled reply to His fond query, in which He calls us by name and says: "Do you love Me more than these? more than anyone here present loves Me? more than you love anyone or anything else?" It ought not be hard

I offer up also to Thee my prayers and sacrifices of propitiation for those in particular who have in anything wronged, grieved or reviled me, or who have done me any damage or displeasure; and for all those likewise whom I have at any time grieved, troubled, injured and scandalized, by word or deed, knowingly or unknowingly; that it may please Thee to forgive us all alike our sins and offenses one against another. Take, Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may wound charity, and lessen brotherly love. Have mercy, Lord, have mercy on those who crave Thy mercy; give grace to those who stand in need thereof; and grant that we may be worthy to enjoy Thy grace, and that we may attain to life everlasting. Amen.

The Canticle of Simeon.

(Luke 2, 29-32.)

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace;

Because my eyes have seen Thy salvation.

Which Thou hast prepared before the face of all peoples:

A light to the revelation of the Gentiles, and the glory of Thy people Israel.

for us to give to these questions, after the manner of Peter, a spontaneous and final answer which will set us right with Jesus and win His sweetest benevolence and most benign favors at His visit.

All for All: A Fair Bargain

In the words of St. Augustine God, though all-powerful, can not bestow upon us anything greater than Himself, Whom He gives us in the Holy Eucharist; though most rich and liberal, He can not dispense to us anything more from the treasures of His bounty than this one gift of His Body and Blood, His whole self; and though the uncreated and incarnate Wisdom of the Father, yet He can not invent a more efficacious means of winning our hearts than to enter into them by Holy Communion, and thus unite and transform us into Himself. If Jesus went His limit in His love for us, why should we not go ours in our love for Him? All for all, is a fair bargain. Holy Communion is not a one-sided but a bilateral contract of love. Jesus gives Himself in exchange for us; we give ourselves in exchange for Him. We then become one with Him and in Him, as He is one in the Father, and the Father in Him (John, 17, 21).

Thanksgiving

It remains for us to consider our duty of thanksgiving after Holy Communion. The best

Litany of the Sacred Heart of Jesus.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,[1]
God the Son, Redeemer of the world,
God the Holy Ghost, have mercy on us.
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,
Heart of Jesus, united substantially with the Word of God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, holy temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, house of God and gate of heaven,
Heart of Jesus, glowing furnace of charity,
Heart of Jesus, vessel of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and center of all hearts,
Heart of Jesus, in which are all the treasures of wisdom and knowledge,
Heart of Jesus, in which dwelleth all the fullness of the divinity,

1. Have mercy on us.

guarantee of future favors is gratitude for past favors. If it is "meet and just and fair and wholesome unto salvation for us to render thanks to our Lord always and everywhere", it is particularly so when He has condescended to be our Guest. How observing He is about our behavior towards Him at His visit, He plainly indicated in the speech He made to Simon the Pharisee, who had invited the Master to come to his house, but, when Jesus came, failed to accord Him the attention He expected and deserved.

For a while Jesus said nothing, but when the occasion offered itself He chided Simon with dignity and point, saying: "I entered into thy house, thou gavest Me no water for My feet; . . . thou gavest Me no kiss; . . . My head with oil thou didst not annoint" (Luke, 7, 44-46). Perhaps Simon had simply overlooked these ceremonies of courtesy; or probably he had wilfully neglected them: at any rate Jesus noted and complained bitterly of their absence.

An Embarrassing Question

In her beautiful Communion service in Holy Mass the Church has the priest to say the words of the psalm (115, 12): "What shall I render to the Lord, for all the things He hath rendered to me?" This applies to everyone who has received the Eucharistic Jesus. The question is embarrassing, to say the least. What can we give in

Heart of Jesus, in which the Father is well pleased,[1]
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, desire of the eternal hills,
Heart of Jesus, patient and rich in mercy,
Heart of Jesus, rich to all who invoke Thee,
Heart of Jesus, fount of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, saturated with revilings,
Heart of Jesus, crushed for our iniquities,
Heart of Jesus, made obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for our sins,
Heart of Jesus, salvation of those who hope in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all saints,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Jesus meek and humble of heart.

R. Make our hearts like to Thine.

1. Have mercy on us.

return for an infinite gift? The psalmist answers for God when he says (14): "I will pay my vows to the Lord before all His people." God expects that we thank Him publicly, not only privately, before other communicants, for the sake of mutual edification and stimulation, as much as our circumstances will permit it. In case we can not make a formal and public thanksgiving immediately after Communion, we shall do well be returning for a eucharistic visit later in the day to indemnify Jesus and ourselves for the unavoidable loss, and as an incontestable token for our good will.

One Made No Thanksgiving

St. Chrysostom calls our attention to the fact, that after the distribution of Holy Communion at the Last Supper only one of the disciples made no thanksgiving. This was Judas. "He, therefore, having received the morsel went out immediately. And it was night" (John, 13, 30). The night outside of him was dark. The night inside of him was darker still. Had he only stayed with Jesus for a loving thanksgiving, the night of his soul would have been converted into the brightness and joy of day. We can picture to ourselves our dear Savior looking entreatingly at Judas as he hurried from the table into that black and horrid night, away, forever away from his Lord and God. If not in the same manner, at any rate

Let us pray

Almighty and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners, and through their merit, grant pardon to us who implore Thy mercy, in the Name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

Act of Consecration to the Sacred Heart.

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy sacred Heart. Be Thou king, O Lord, not only to the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou king of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that

not without loving regret and a certain displeasure Jesus looks pleadingly at those communicants who, without any solid reason whatsoever, hurry away from His Table into the distractions of the world with no sign of thanksgiving for His gift. "Will you also go away?" (John, 6, 68.)

Jesus Is Observing

"Why invite Me at all," Jesus seems to say plaintively, "if you care so little for My company as to leave Me alone no sooner I come? I might have just as well remained in the cold and lonely tabernacle, as to have come to so listless, unsympathetic and unconcerned a host."

Be sure, then, that Jesus has a close eye on your conduct from His arrival in your soul until the Host or species of bread disappears, and His eucharistic presence ceases. The best attitude you can take at first is that of John, the "disciple whom Jesus loved . . . who also leaned on His breast at Supper" (John, 21, 20). Give way to the revelry of love which must spring up in your heart at the glad thought: "I found Him Whom my soul loveth: I held Him: and I will not let Him go! My Beloved is mine, and I am His" (Cant. 3, 4; 2, 16). After the archangel Raphael had revealed himself to Tobias and his family, "they lying prostrate for three hours upon their face, blessed God: and rising up they told all His wonderful works" (Tobias, 12, 22).

soon there may be but one flock and one shepherd. Be Thou king also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Prayer of St. Ambrose.

O great high priest, true pontiff, Jesus Christ, Who didst offer Thyself to God the Father as a pure and spotless victim upon the altar of the Cross for us miserable sinners, and didst give us Thy Flesh to eat and Thy Blood to drink, and didst ordain this mystery in the power of Thy Holy Spirit, saying: As often as you shall do these things, you shall do them in commemoration of me; I pray Thee by Thy same Blood, the great price of our redemption; I pray Thee by that wonderful and unspeakable love wherewith Thou didst deign so to love us, miserable and unworthy, as to wash us from our sins in Thy Blood: teach me, Thine unworthy servant, teach me, I pray Thee, through Thy Holy Spirit to approach so great a mystery with that reverence

After receiving not only an archangel, but God Himself as your guest, you ought to be at least similarly affected and overcome with a torrent of wonderment, gratitude and delight. If you can not yield to these feelings three hours, grant them at least what time you can dispose of, saying: "What have I in heaven; and, besides Thee, what do I desire upon earth? For Thee my flesh and my heart hath fainted away: Thou art the God of my heart, and the God That is my portion forever . . . It is good for me to adhere to my God" (Ps. 72, 25, 26, 28).

Tears, Kisses and Ointment

When you recover from this delicious ecstasy, begin to give Jesus, in the order mentioned by Him, what Simon failed to give Him: Give Him water for His feet. Fall about His feet as Mary Magdalen attempted to do in the ravishment of her soul when He appeared to her on the day of His resurrection. Jesus did not permit her to touch Him, but He will allow you mystically to embrace and caress His divine feet and to bathe them with the tears of your contrite and grateful love. He will expect of you, too, the kiss of supreme loyalty, undying attachment and boundless devotion. Finally He will enjoy being anointed by your adoration, and your promise of suffering, enduring, laboring and

and honor, with that devotion and fear which is due and fitting. Make me, through Thy grace, ever so to believe and understand, to conceive and firmly to hold, to think and to speak of that great mystery as shall please Thee and be good for my soul. Let Thy good spirit enter my heart and there be heard without utterance and speak all truth without the sound of words. For Thy mysteries are exceeding deep and covered with a sacred veil. For Thy great mercy's sake, grant me to assist at the solemnities of the Mass with a clean heart and a pure mind. Free my heart from all unclean and unholy, from all vain and hurtful thoughts. Fence me round about with the holy and faithful guard, the mighty protection of Thy blessed angels, that the enemies of all good may go away ashamed. By the virtue of this mighty mystery and by the hand of Thy holy angel, drive away from me and from all Thy servants the hard spirit of pride and vain-glory, of envy and blasphemy, of fornication and uncleanness, of doubting and mistrust. Let them be confounded that persecute us; let them perish who are bent upon our ruin.

* * *

O king of virgins and lover of chastity and integrity, extinguish in my frame by the dew of Thy heavenly blessing, the fuel of evil concupiscence, so that an equal purity of soul and body may abide in me. Mortify in my members the

sacrificing yourself for His sake on all occasions and in all things.

Simon asked for no favors. He deserved none, and received none from Jesus. Mary Magdalen, however, who went out of her way to show Jesus the honors denied Him by Simon, was most richly and immediately rewarded. Such will be your lot in return for your loving treatment of your heavenly Guest. If your prayers ever have weight with Jesus, He will yield to them in behalf of yourself and your loved ones when He is your Guest and you are His. The heart is never more prone to ready and generous giving than at a banquet of love.

A Banquet Warms and Enlarges the Heart

It was at a banquet that King Assuerus said to Esther: "What is thy petition, Esther, that it may be granted thee? and what wilt thou have done? although thou ask the half of my kingdom, thou shalt have it" (Esther, 7, 2). King Herod, also at a banquet, went even further in his offer to the shameless daughter of Herodias. "He promised with an oath, to give her whatsoever she would ask of him" (Matt., 14, 7). This shows how large and warm the heart grows at a banquet. If there has been and is a banquet of love, it is the Most Holy Eucharist. What it was in its institution, it remains in its permanency through-

lusts of the flesh and all harmful emotions, and give me true and persevering chastity with Thine other gifts which please Thee in truth, so that I may with chaste body and pure heart offer unto Thee the sacrifice of praise. For with what contrition of heart and fountain of tears, with what reverence and fear, with what chastity of body and purity of soul, should that divine and heavenly sacrifice be celebrated wherein Thy Flesh is eaten indeed, wherein Thy Blood is drunk indeed, wherein things lowest are highest, earthly and divine, are united, where the holy angels are present, where Thou art in a marvellous and unspeakable manner both sacrifice and priest.

* * *

Who can worthily assist at this sacrifice, unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery by reason of my numberless sins and negligences; but I know, and truly from my heart do I believe and with my mouth confess, that Thou canst make me worthy, Who alone canst make that clean which is conceived of unclean seed, and sinners to be just and holy. By this Thine almighty power, I beseech Thee, O my God, to grant that I a sinner may assist at this sacrifice with fear and trembling, with purity of heart and plenteous tears, with spiritual gladness and heavenly joy.

out the ages: the crest and the triumph of the infinite love of Jesus, the God-Man.

Consequently no other time is so propitious for the acquisition of substantial favors as the immediate period after Holy Communion. Our Lord makes you the same offers which the two aforesaid kings made to their favorites. Answer after the manner of Herodias, but with a more human and just intention: "Lord, give me the head of my ruling passion!" And say in the way of Esther: "If I have found favor in thy sight, O Jesus, and if it pleases Thee, give me and my people constancy in Thy love and eternal happiness!"

Stay with Us!

The two disciples going to Emmaus on the first Easter Day, without knowing Who He was Who had joined them on the way, when Jesus "made as though He would go farther, . . . constrained Him, saying: Stay with us!" (Luke, 24, 28, 29.) If all communicants, who know very clearly Who their divine Guest is, would but speak and act thus after Holy Communion, trying to hold and commune with their Sacramental Lord as long as possible, what a joy it would be to Jesus!

Now it seems, on the contrary, that He must plead and plead after Holy Communion: "Stay with Me! Let us talk a while! Let us tell each other of our mutual love. Do not hurry away.

May my mind feel the sweetness of Thy most blessed presence, and the protection of Thy holy angels round about me.

* * *

Remembering then, O Lord, Thy most worshipful Passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded us to offer in commemoration of Thee and for our salvation. Receive it, I beseech Thee, O God most high, for Thy holy Church and for the people whom Thou hast purchased with Thy Blood; and since Thou hast made me, a sinner, a partaker of Thy heavenly favors, though Thou find in me no testimony of good works, yet refuse not the service of my humble worship and love, and let not through my unworthiness the price of their salvation be wasted whose saving victim and redemption Thou didst vouchsafe to be. I bring before Thee, O Lord, the sorrows of Thy people, the perils of nations, the groans of captives, the miseries of orphans, the necessities of travellers, the helplessness of the feeble, the sorrows of the sick, the weakness of the aged, the aspirations of the young, the vows of virgins, and the lamentations of widows.

* * *

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made. Remember

What makes you so impatient of My presence? What is the lure and the charm that renders a chat of fifteen short minutes, between you and Me, and of immense possible profit to you, unbearable to you? What will you do with the time you are begrudging Me? And am I still the One, Whom you 'love more than these'? If so, why hasten away from Me in order to get to them, whoever and whatever they are? Stay with Me! Can you not watch one little quarter of an hour with Me?"

In justice to the many good and pious communicants who have little or no time to spend in church after Communion, it must be remarked that the value of the thanksgiving is not measured by the length of time only. A fervent lover of Jesus will be able to compress more real gratitude into one instant of time than another into a whole hour; and he will be more recollected and concentrated on his divine Guest while on the street hurrying home or to his work, than another will be in church before the tabernacle.

The Little Hero of the Eucharist

But even a good, prayerful thanksgiving, precious and desirable as it is, is not the best sign of a worthy and profitable Holy Communion. A better sign than it is a vivid and potent desire to communicate soon again; the following day, if possible. Worthy Commun-

what our nature is, for Thou art our Father and our God. Be not angry with us forever, and shut not up Thy tender mercies from us. For it is not on account of our own good works that we present our prayers before Thy face, but because of the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle us in the fire of Thy Holy Spirit. Take away from us the heart of stone and give us a heart of flesh, a heart to love and adore Thee, a heart to delight in Thee, to follow Thee and enjoy Thee. We beseech Thee, of Thy mercy, O Lord, graciously to look down upon Thy family as it pays its service to Thy holy Name; and that the desire of none may be in vain and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

* * *

We pray Thee also, O Lord, holy Father, for the souls of the faithful departed, that this great Sacrament of Thy loving kindness may be to them health and salvation, joy and refreshment. Grant them this day, O Lord my God, a great and abundant feast of Thee the living Bread, who camest down from heaven and givest life to the world; of Thy holy and blessed Flesh, even the Lamb without spot, Who takest away the sins of the world, that Flesh which was taken of the blessed Virgin Mary and conceived by the

ions are like links in a golden chain: one draws the other right after it. The best sign of a good Communion is a consistent conduct in keeping with our Lord's declaration: "He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him" (John, 6, 57). We must display morally the loyalty, tenacity and doggedness exhibited physically by the little hero of the Most Blessed Sacrament, St. Tarcisius, who gave his life rather than surrender Jesus in the Holy Eucharist to the enemy.

Jesus!

In Siena, Perugia and other cities of Italy, there are many houses that have the Holy Name of Jesus engraved in large letters over the main door or on another conspicuous part of the house. St. Bernardine and St. John Capistran introduced this practice widely, and this Holy Name still stands out as distinct and beautiful as it did nearly five hundred years ago. It tells every visitor and passer-by to Whom the house is dedicated. After your reception of Holy Communion, without any material inscription of the Adorable Name upon you, your entire person and carriage must tell the world, the little world you move in, in the plainest manner, that you are consecrated to Jesus, and that His love controls you completely.

Holy Ghost; and of that fountain of mercy which by the soldier's lance flowed from Thy most sacred side; that they may be thereby fed and satisfied, refreshed and comforted, and may rejoice in Thy praise and in Thy glory. I pray Thy loving mercy, O Lord, that on the bread to be offered unto Thee may descend the fullness of Thy blessing and the sanctification of Thy divinity. May there descend also the invisible and incomprehensible majesty of Thy Holy Spirit, as it descended of old on the sacrifices of the fathers, which shall make our oblations Thy Body and Blood, and teach me Thy unworthy servant to attend this great mystery with purity of heart and tears of devotion, with all reverence and fear, so that Thou mayest graciously receive this sacrifice for the eternal welfare of all, both living and dead.

* * *

I entreat Thee also, O Lord, by this most holy mystery of Thy Body and Blood, wherewith we are daily refreshed, cleansed, and sanctified in Thy Church and are made partakers of the one supreme Divinity, grant unto me Thy holy virtues, that filled therewith I may with a good conscience draw near unto Thy holy altar, so that these heavenly mysteries may be unto me salvation and life. For Thou hast said with Thy holy and blessed mouth: The bread that I will give is My flesh, for the life of the world.

The Influence of the Communicant

The dying Isaac said of his son who came near and kissed him: "Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed" (Gen., 27, 27). Jacob had just come from an aromatic field, the fragrant smell of which clung to his garments. After you have been at the Holy Table, and have received and communed with Jesus, a certain aroma of His holiness should compass you about in your private movements as well as in your dealings with men, spreading wholesome contentment and edification everywhere.

Mary, our Mother, was the first living tabernacle of Jesus. Shortly after she had received Him from on high she hastened to Elizabeth, her kin. At the very approach of the Mother of God Elizabeth was filled with the Holy Ghost, and her son John the Baptist, not yet born, was cleansed from sin and sanctified. Similar, in proportion, should be the influence of every communicant upon those with whom he comes in contact after Communion. His very presence should be, in a way, sacramental.

To Peter, shortly after his reception of Holy Communion "there came a servant maid saying: Thou also wast with Jesus the Galilean. And they that stood by said to Peter: Surely thou also art one of them; for even thy speech doth discover thee" (Matt., 26, 69, 73). Everyone who

I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. O most sweet bread, heal the palate of my heart, that I may taste the sweetness of Thy love. Heal it of all infirmities, that I may find sweetness in nothing but Thee. O most pure bread, having all delight and all savour, whichever refreshest us and never failest, let my heart feed on Thee and may my inmost soul be filled with the sweetness of Thy savour. The angels feed on Thee fully; grant that pilgrim man may feed on Thee after his measure, so that refreshed by this viaticum he may not faint by the way. Holy bread, living bread, pure bread, which didst come down from heaven and which givest life to the world, enter into my heart, and cleanse me from all defilement of flesh and spirit. Come into my soul, heal and cleanse me within and without; be the protection and continual health of my soul and body. Drive far from me all foes that lie in wait; let them flee at the presence of Thy power, that, fortified by Thee, within and without, I may by a straight way come to Thy kingdom, where not as now in mysteries, but face to face, we shall behold Thee; when Thou shalt have delivered up the kingdom of God Thy Father and shalt be God, all in all. Then shalt Thou satisfy me with Thyself in wondrous fullness, so that I shall never hunger or thirst any more. Amen.

meets you after you have communicated should be led to say or think: "He has been at the Holy Table. His speech and whole demeanor give evidence of it. He liveth; yet not he; but Christ liveth in him."

Preaching Christ

For the love of us Jesus has hidden Himself under the veil of bread. When we find Him by faith, it is meet that we reveal Him to the world not only by the ornamentation of His tabernacle and the display of ceremony, but even more by the manifestation of the wondrous influence He exerts upon us in and through the Holy Sacrament. This is the revelation He likes and which the world appreciates: a Christ-like bearing, a Christ-like life and a Christ-like love for God and men on the part of every communicant, in verification of Jesus' words: "I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit" (John, 15, 5). Amen.

At the Communion

O Lord I am not worthy,
That Thou shouldst come to me,
But speak the words of comfort,
My spirit healed shall be.

And humbly I'll receive Thee,
The Bridegroom of my soul,
No more by sin to grieve Thee,
Or fly Thy sweet control.

LECTURE VIII.

Communion and Spiritual Communion

> "And He fed them with the fat of wheat, and filled them with honey out of the rock" (*Ps. 80, 17*).

OUR Lord wants us to seek Him. He enjoys being looked for. As soon as He was born He had the shepherds and the Magi to seek Him. He even hid from Mary and Joseph so they would seek Him. Every now and then He hid from the multitude and His disciples: "Behold Thy Mother and Thy brethren stand without seeking Thee" (Matt., 12, 47). Finally He hid in the grave for three days. But His greatest and most mysterious hiding-place is the Holy Eucharist. He could have remained in our tabernacles surrounded by a cloud of such brilliance that it would have continually arrested the attention and challenged the admiration and enlisted the worship of the whole world. But He preferred to hide in the abject form of a little wafer of bread, so that only those who sought Him would find Him. But to them who seek and find Him through faith the words of Jesus apply: "Blessed are the eyes that see the things which you see! For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them" (Luke, 10, 24).

PSALM 107.

Paratum Cor Meum.

The heart desireth the Lord.

MY heart is ready, O God, my heart is ready: I will sing, and give praise, with my glory.

Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

I will praise Thee, O Lord, among the peoples: and I will sing unto Thee among the nations.

For Thy mercy is great above the heavens: and Thy truth even unto the clouds.

Be thou exalted, O God, above the heavens, and Thy glory all over the earth: that Thy beloved may be delivered.

Save with Thy right hand, and hear me. God hath spoken in His holiness:

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Juda is my king: Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends.

Who wilt bring me to the strong city? who will lead me into Edom?

Wilt not Thou O God, who hast cast us off, and wilt not Thou, O God, go forth with our armies?

"Here Is Your Salvation!"

One day St. Thomas of Villanova was summoned to the death-bed of a converted Jew. The holy bishop wondered why he was called, as the man had already received the Last Sacraments. The dying man explained, that there was something in his past life he felt he should tell before he died. He related, that when he was still an adherent of the Jewish religion, a student at the university, he and another young Hebrew were strolling along the fields one murky afternoon, discoursing earnestly on the question, whether the Messias had already come, or was still to appear on earth. They were both sincere in their quest, and pleaded fervently with God to send them light so they would see the truth.

Presently there was a luminous rift in the clouds of heaven. In the midst of it they plainly saw a chalice surmounted by a host, and they heard a voice which said: "Here is your salvation!" "With the light above," he continued, "there rose in my mind a brighter light which dispelled every doubt. I became a Catholic and have never had a doubt about my holy faith since. The chalice and the host have been my salvation." If we are going to obtain eternal life, it will be through the same Holy Chalice and Sacred Host. "If any man eat of this Bread, he shall live forever" (John, 6, 52).

O grant us help from trouble: for vain is the help of man.

Through God we shall do mightily: and He will bring our enemies to nothing.

Prayer.

(Imit. 4, 11.)

O sweetest Lord Jesus, how great sweetness has a devout soul who feasts with Thee in Thy Banquet, where there is no other food set before her to be eaten but Thyself, her only Beloved, and most to be desired above all the desires of her heart. And to me indeed it would be delightful to pour out tears in Thy presence from the inmost affection of my heart, and like the pious Magdalen, to wash Thy feet with tears.

But where is this devotion, where is this plentiful shedding of holy tears? Surely in Thy sight, and in that of Thy holy angels, my whole heart ought to glow and to weep for joy. For I have Thee truly present in the Sacrament, though hidden under the appearance of something else. For to behold Thee in Thine own divine brightness is what mine eyes would not be able to endure, nay, not even could the whole world abide the splendor of the glory of Thy majesty. In this, therefore, Thou condescendest to my weakness, that Thou hidest Thyself under the Sacrament.

Kings and Mummies

In our day we have been hearing much of the kings of ancient Egypt and their mummies. These more or less preserved bodies indicate above all the natural human desire for immortality. What pains did not those wealthy and powerful kings take to perpetuate what they could of themselves! And only kings could afford the luxurious process of having their bodies mummified after death. And yet, what did it amount to after all? What did it profit them to have their lifeless body conserved as best it might be in a cold tomb?

Our Lord alone answered our native quest for immortality in a substantial and satisfying way, accessible not only to the rich and mighty, but also to the poor and lowly, when He gave us the true Bread "which cometh down from heaven; that if any man eat of it, he may not die" (John, 6, 50).

In Him We Live, and Move, and Are

Reflecting upon the words of St. Paul, "For in Him we live, and move, and are" (Acts, 17, 29), some Catholics say: If we are always in God, and God is in us, what need or benefit is there of going to Holy Communion? God can be in us in various ways and degrees. He is in us as our Creator, physically maintaining us in being; if He forsook us we should return into nothingness at once. He

I truly have and adore Him Whom the angels adore in heaven, but I as yet in faith, they as He is and without a veil. I must be content with the light of true faith, and must walk therein, until the day of eternal brightness breathes upon me, and the shadows of figures fall aslant. But when that which is perfect shall have come, the use of sacraments shall cease; for the blessed in heavenly glory stand not in need of the healing aid of sacraments.

For they rejoice without end in the presence of God, beholding his glory face to face; and being transformed from their brightness into the brightness of the unfathomable Deity, they taste the Word of God made flesh, as He was from the beginning, and as He remains forever. When I call to mind these wonders, even every spiritual solace becomes a weary weight to me; because as long as I behold not my Lord openly in his glory, I hold as nothing whatsoever I see and hear in the world.

Thou art my witness, O God, that no one thing can comfort me, nor anything created give me rest, but only Thou, my God, Whom I desire to forever contemplate. But this is not possible whilst I remain in this mortal state. And, therefore, I must dispose myself to much patience, and must submit myself to Thee in all my desires.

For Thy saints also, O Lord, who now rejoice with Thee in the kingdom of heaven, whilst they

is even in the devils in this manner; otherwise they could not exist. To this manner of God's existence in us the words of the apostle refer. God is in us in a higher, a moral manner, when we love Him even with only a natural love. To one whom we love we like to say: I have you in my heart.

In still a higher, or a supernatural manner God is in us through sanctifying grace when we love Him with a supernatural love. This union in its closeness and intimacy far transcends the power of human conception, since it makes us, in an ineffable manner, partakers of the very nature of God, and children of God, and heirs of heaven. The greatest of all unions, however, between God and us is consummated through worthy Holy Communion; for then we are not only united to the divine nature of God in the three aforesaid manners, but in addition we are most intimately united also to the human nature of Jesus Christ and become, in a most loving and mysterious way, one with Him.

Many Catholics do not grasp and realize this as they should when they receive our Lord. If they did, their eagerness to receive Holy Communion would be greater, their preparation for it more fervent, and their thanksgiving more joyous and protracted. "Let my beloved come into His garden," they would then say with the spouse in the Canticle (5, 1); "come, my Beloved (7, 11); come, let us see one another (2 Par., 25, 17);

were living, waited in faith and great patience for the coming of Thy glory. What they believed, I believe; what they hoped for, I hope for; and whither they have arrived, I trust that I also through Thy grace shall arrive. Meanwhile I will walk in faith, strengthened by the examples of Thy saints. I shall have, moreover, holy books for my solace, and for the mirror of my life, and above all these things, Thy Most Holy Body for a singular remedy and refuge.

For in this life I find that there are two things especially necessary for me, without which this miserable life would be insupportable to me. Whilst I am kept in the prison of this body I acknowledge myself to need two things, namely, food and light. Thou hast therefore given to me, weak as I am, Thy Sacred Body for the refreshment of my soul and body, and Thou hast set Thy word as a lamp to my feet. Without these two I could not well live; for the word of God is the light of my soul, and Thy Sacrament is the Bread of Life.

These also may be called the two tables set on the one side and on the other in the storehouse of the holy Church. One is the table of the holy altar, having the Holy Bread, that is, the precious Body of Christ; the other is that of the divine law, containing holy doctrine, teaching the right faith, and firmly leading even within the veil, where is the holy of holies.

come home with me to dine, and I will make Thee presents (3 Kings, 13, 7); come, Lord Jesus!" (Apoc., 22, 20.)

Jesus Is All Yours

When Jesus comes to you in Holy Communion His entire Sacred Body is with you just as real and living and entire as it was in the crib, in Nazareth, in Jerusalem, on Calvary. It is true, it has no local extension in the Host, but this does not detract at all from its genuine reality, completeness and perfection. You hold the God-Man Jesus closer in the Holy Sacrament than He was held in the arms of Mary or Joseph or the aged Simeon. You hold within you the same holy feet Mary Magdalen kissed, which went passionately unto sheer exhaustion in search of sinners, and which rested not in this loving quest, even when they were pierced with cruel nails and fastened to the Cross; for it seemed that then, when they could no longer move towards sinners, the sinners came repentant to them.

You Rest on His Sacred Heart

You bear within you the same divine hands that hung caressingly around Mary and Joseph, and later on rested in tender endearments and profuse blessings upon children, and dispensed miraculous cures and resuscitations from the dead on all sides. You have His dear and benevolent

Thanks be to Thee, Lord Jesus, Light of eternal light, for the table of holy doctrine which Thou hast afforded us by the ministry of Thy servants, the prophets and apostles, and other teachers. Thanks be to Thee, O Thou Creator and Redeemer of men, Who, to manifest Thy love to the whole world, hast prepared a great Supper, wherein Thou hast set before us to be eaten, not the typical lamb, but Thy most Sacred Body and Blood; rejoicing all the faithful with Thy holy Banquet, and intoxicating them with the Cup of salvation, in which are all the delights of paradise; and holy angels feast with us, but with a more happy sweetness.

Let Thy grace, O Almighty God, assist us, that we may serve Thee worthily and devoutly in all purity and good conscience. And if we can not live in such great innocency of life as we ought, grant us at least to bewail duly the sins which we have committed, and in the spirit of humility and the resolution of a good will to serve Thee more fervently for the time to come. Amen.

PSALM 117.

Confitemini Domino.

Praise and thanksgiving to God.

Give praise to the Lord, for He is good: for His mercy endureth forever.

eyes that carried paradise in their gaze as they met the sweet eyes of the Blessed Mother and her chaste spouse, that radiated and shed comfort, hope, peace and joy everywhere, and that sent the bitterest and at the same time the most balmy penitence into the heart of the fallen apostle. You hold His Most Sacred Heart with all the inexpressible exuberance of its human and divine love, with its inexhaustible store of the most charming virtues, and with the transfigured and glorified fissure through which it shed its last drop of Blood for you after death. You are privileged to rest on it much closer than John leaned on it at the institution of the Eucharist. The divine head which rested on Mary's and Joseph's shoulders in its infancy, which later on had a carriage of heavenly dignity and irresistible authority, which was crowned and pierced with thorns, and which Mary again lovingly held and gazed upon after Jesus' death, is completely in your possession.

O the Ecstasy of Those Moments!

In the same manner the entire Body of Christ with all its Precious Blood is yours as long as the sacred species remain those of bread within you. Since this lasts only a short while after your reception of the Sacrament, it behoves you to make good use of this highly privileged period, when you are one with the God-Man and are

Let Israel now say, that He is good: that His mercy endureth forever.

Let the house of Aaron now say, that His mercy endureth forever.

Let them that fear the Lord now say, that His mercy endureth forever.

In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

The Lord is my helper: I will not fear what man can do to me.

The Lord is my helper: and I will look over my enemies.

It is good to confide in the Lord, rather than to have confidence in man:

It is good to trust in the Lord, rather than to trust in princes.

All nations compass me about: and in the name of the Lord I have been revenged on them.

Surrounding me, they compass me about: and in the name of the Lord I have been revenged on them.

They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

I was pushed violently that I might fall: but the Lord supported me.

The Lord is my strength and my praise: and He is become my salvation.

The voice of rejoicing and of salvation is in the tabernacles of the just.

united with Him heart to heart, body to body and soul to soul. As St. Mechtild says, at that union mind runs into mind, eye plays upon eye, hand touches hand, mouth speaks to mouth, heart greets heart. O the ecstasy of those sacramental moments! O the priceless value of them!

It may be objected here that, grand as is the human nature of Christ, it after all adds but little, if anything, to the honor of receiving His divine nature in sanctifying grace. In reply to this it must be remembered, that in Holy Communion we receive not only the human but also the divine nature of Christ in a special manner, apt to increase mightily within us the union with Him established through sanctifying grace, since hardly any other sacrament so much and so rapidly augments habitual grace as the sacrament in which we receive the Author and Source of grace.

But to the reception of the human nature of Christ must also be attached the highest importance. Our Lord became like to us to invite us to love Him. He lowered Himself so much as to hide as God and man in what seems a wafer of bread, and gave Himself to us as our Food, to force us to love Him. Consequently the reception of Him as God-Man fans our love of Him to a higher flame, and it thereby increases sanctifying grace within us, and intensifies our supernatural union with His divinity as well as His humanity.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

I shall not die, but shall live: and shall declare the works of the Lord.

The Lord chastising hath chastised me: but He hath not delivered me over to death.

Open ye to me the gates of justice; I will go in to them, and give praise to the Lord. This is the gate of the Lord, the just shall enter into it.

I will give glory to Thee, because Thou hast heard me, and art become my salvation.

The stone which the builders rejected: the same is become the head of the corner.

This is the Lord's doing: and it is wonderful in our eyes.

This is the day which the Lord hath made: let us be glad, and rejoice therein.

O Lord, save me: O Lord, give good success. Blessed be he that cometh in the Name of the Lord.

We have blessed you out of the house of the Lord. The Lord is God, and He hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

God Comes in Person

Holy Eucharist is the only sacrament in which God comes to us in His own person to administer grace to us. In every other sacrament grace is effected by means of signs that are not God, such as water and oil. In the Sacrament of the Altar the sign of the Sacrament is really and truly God, Who in person dispenses grace to our soul. For this reason we justly assume that more grace is conferred—all things being equal—by the Holy Eucharist than by any other sacrament, for what one does personally and directly is usually more effective and abundant than what one does indirectly through a secondary cause.

Moreover the very fact, that God Himself deigns to come to us in person, purely in testimony of His love and favor towards us, is of itself calculated to inflame our love for Him to greater ardor. When Jesus came in His very person to change water into wine at Cana, and to raise Lazarus from the dead in Bethany, it affected the beneficiaries much more than if He had performed these miracles by proxy or at a distance from the scene of them. If the President of the United States, for instance, not only appointed you, a poor laboring man, to a high and lucrative office, but personally, in the disguise of a laboring man like yourself, brought the appointment to you, it would affect you deeply and move you in the liveliest way to gratitude and love.

I will praise Thee, because thou hast heard me, and Thou art become my salvation.

O praise ye the Lord, for He is good: for His mercy endureth forever.

Prayer.

(Imit. 4, 2.)

O Lord, trusting in Thy goodness and in Thy great mercy, sick I come to the Savior, hungry and thirsty to the Fountain of life, needy to the King of heaven, a servant to his Lord, a creature to the Creator, in desolation to my merciful Comforter. But whence is this to me, that Thou shouldst come to me? Who am I that Thou shouldst give Thyself to me? How dare a sinner appear before Thee? and how dost Thou vouchsafe to come to a sinner? Thou knowest Thy servant, and Thou knowest that he has nothing of good in himself that Thou shouldst grant him this favor.

I confess therefore my unworthiness, I acknowledge Thy bounty, I praise Thy mercy, and I give Thee thanks for Thy exceeding love. For it is of Thine own mercy that Thou doest this, not for my merits; in order that Thy goodness may be better known to me, that greater love may be imparted, and humility more perfectly set forth. Since, therefore, this pleases Thee, and Thou hast bidden thus, Thy gracious

Knowing this impressionable trait of the human heart, God in the Holy Eucharist not only bestows upon us an appointment to a higher place in heaven, but He comes in person, in the lowliest and most winning disguise imaginable, to give it to us. To render the giving more delightful and ingratiating, He comes not only as God but also as man, of our kin, with our flesh and blood, so it will be a sheer impossibility for us to refuse or remain irresponsive to His loving advances and precious gifts. That is the way of God. "God is Love" (1 John, 4, 16).

They Will Never Be the Same Again

Holy Communion imprints no character upon the soul as do baptism, confirmation and holy orders. Yet its reception, even though it occur but once, varies the previous relations between Jesus and the soul forever. After it they are going to be either closer to each other or farther apart than they were before. If two strangers on earth meet, and of a sudden become intimate friends and lovingly invite each other as table companions, they can never become to each other again the strangers they were before their first meeting. This is psychologically impossible. They will ever after either be mutually closer or more distant than mere strangers can ever be.

Such is the condition of a Christian who has been the guest of Jesus in His Sacrament of Love.

condescension pleases me also; and oh that my iniquity may not stand in my way.

O sweetest and most kind Jesus, how great reverence and thanks, with perpetual praise, are due to Thee for the receiving of Thy Sacred Body, whose dignity no man is found able to unfold! But what shall I think of in this Communion, when I am approaching to my Lord, Whom I can never reverence as much as I ought, and yet Whom I long to receive with devotion? What can I think of better or more wholesome to my soul than to humble myself entirely in Thy presence, and extol Thine infinite goodness above me?

I praise Thee, my God, and I extol Thee forever; I despise myself and subject myself to Thee, casting myself down to the depth of mine unworthiness. Behold, Thou art the Most Holy One, and I am the scum of sinners. Behold, Thou bowest Thyself down to me, who am not worthy to look up to Thee. Behold, Thou comest to me; Thou willest to be with me, Thou invitest me to Thy Banquet. Thou willest to give me heavenly food and the Bread of Angels to eat; verily none other than Thyself, the living Bread, Who didst come down from heaven, and Who givest life to the world.

Behold, whence love proceeds; what condescension shines forth; how great thanks and praises are due to Thee for these things! Oh,

Although he was a friend to Jesus before Communion through sanctifying grace, the intimacy implied in Sacramental Communion established between his Savior and him relations so unique in their sweetness, and so sacred in their grandeur that, no matter what happens in the sequel, they can never again be entirely discounted or ignored. If he received his God worthily and follows up the reception with a conduct in harmony with it, he will grow fast in the love and favor of Jesus. If he received unworthily, or if his subsequent behavior is in disharmony with his vows of love at the Eucharistic Banquet, he drifts farther away from His Lord than he ever was before.

The Transforming Power of Love

It is a matter of common experience and observation what a striking change is effected in a man who has suddenly been seized by a great love. He begins to see the ordinary things of life in an altogether different light, and sets a higher value on life in general. Life appears to him to be very much worth while. In a single moment of his new existence he seems to live through more than he did in all his previous years. Love has converted the colorless and tasteless water of a dull, heavy and torpid temperament into the fiery and generous wine of ambition, energy and the spirit of enterprise.

how wholesome and profitable Thy design when Thou didst institute this; how sweet and full of joy this Banquet, in which Thou givest Thyself to be our food! How admirable is Thy working, O Lord; how mighty Thy virtue, how infallible Thy truth! For Thou spakest, and all things were made; and that was done which Thou didst Thyself command. It is a wonderful thing, worthy of faith, and passing all human understanding, that Thou, O Lord my God, true God and man, art contained whole and entire under a small appearance of bread and wine, and without being consumed, art eaten by him who receives Thee!

Thou, the Lord of all things, Who hast need of none, hast willed by Thy Sacrament to dwell in us. Preserve my heart and my body without stain, that with glad and clean conscience I may often be able to receive for mine eternal salvation what Thou hast ordained and instituted, for Thine own special honor and perpetual memorial.

Be glad, O my soul, and give thanks to God for so noble a gift, and so singular a solace left thee in this vale of tears. For as often as thou renewest this mystery and receivest the Body of Christ, so often art thou dealing with the work of thy redemption, and art made partaker of all the merits of Christ. For the love of Christ never grows less, and the greatness of

No such love is more qualified to do this really and consistently than the love for Jesus begotten at, and nursed by, Holy Communion. To the soul of the worthy communicant the words of the Apocalypse (21, 22) may be applied: "I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof." And what wholesome discoveries are made under the light of this lamp in the communicant's soul! He sees himself as never before, weak, vile and contemptible: and he hates himself accordingly, whilst he prays for, and aims at, improvement. He sees God as never before, wondrously good, grand and adorable: and he resolves to love Him and resemble Him more and more each day. This love gives his whole life a new color, and every particle of it a new meaning. He is convinced that for Jesus life is very much worth living, however low one's station or miserable one's material condition in life may be. The humblest labor becomes holy and sublime when performed for love of Him, and the most wretched situation can be transmuted into high glory when lovingly borne for Him. "If God be for us, who is against us?" (Rom., 8, 31.)

His propitiation is never exhausted. Therefore oughtest thou to dispose thyself for this by an ever fresh renewal of thy mind, and to weigh with attentive consideration the great mystery of thy salvation. And as often as thou hearest Mass, it ought to seem as great, as new and as delightful, as if Christ that same day first descending into the womb of the Virgin had been made man, or hanging on the Cross was suffering and dying for the salvation of men. Amen.

PSALM 144.

Exaltabo Te Deus.

Praise to the infinite majesty of God.

I will extol Thee, O God my king: and I will bless Thy name forever, yea forever and ever.

Every day I will bless Thee: and I will praise Thy name forever, yea forever and ever.

Great is the Lord, and greatly to be praised: and of His greatness there is no end.

Generation and generation shall praise Thy works: and they shall declare Thy power.

They shall speak of the magnificence of the glory of Thy holiness; and shall tell Thy wondrous works.

And they shall speak of the might of Thy terrible acts: and shall declare Thy greatness.

Love Begets Reciprocity

Such a love never remains one-sided. It begets reciprocity. Jesus will reward it by knitting the communicant closer and faster to Himself, and by showering His graces upon him with heavenly profusion and divine abandon. The beneficiary will "go from virtue to virtue" (Ps. 83, 8), and "will walk in the strength of that food unto the mount of God" (3 Kings, 19, 8).

Between intimate lovers a certain solidarity of interests is soon arranged and fixed. The words "mine" and "thine" are eschewed: it is always "ours". No love being more intimate than that between Jesus and the worthy communicant, a spiritual solidarity is silently agreed upon between them from the very start of their love. Jesus gives of His virtues to the communicant, without diminishing His own store; and He relieves the communicant of his foibles, imperfections and infirmities, without taking them upon Himself. Gradually the solidarity grows into a strong resemblance, described by the words of the Apostle: "I live, now not I; but Christ liveth in me" (Gal., 2, 20).

The Heavenly Rendezvous

The Holy Table is the divinely appointed rendezvous for Jesus and the souls that love Him. To repair thither Jesus comes all the way from heaven at infinite sacrifices; we only have to go

They shall publish the memory of the abundance of Thy sweetness: and shall rejoice in Thy justice.

The Lord is gracious and merciful; patient and plenteous in mercy.

The Lord is sweet to all: and His tender mercies are over all His works.

Let all Thy works, O Lord, praise Thee: and let Thy saints bless Thee.

They shall speak of the glory of Thy kingdom; and shall tell of Thy power.

To make known to the sons of men Thy might; and the glory of the magnificence of Thy kingdom.

Thy kingdom is a kingdom of all ages: and Thy dominion endureth throughout all generations.

The Lord is faithful in all His words: and holy in all His works.

The Lord lifteth up all that fall; and setteth up all that are cast down.

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.

Thou openest Thy hand, and fillest with blessing every living creature.

The Lord is just in all His ways, and holy in all His works.

The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth.

He will do the will of them that fear Him: and He will hear their prayer, and save them.

from our homes to the church. Jesus never misses the appointment. If we are faithful in keeping it in the days of health, Jesus will not fail to come to us when we are on our death-bed, our last rendezvous with Him on earth. Then we shall be able to say with our dying lips, with confidence and joy: "Though I should walk in the midst of the shadow of death I will fear no evils, for Thou art with me" (Ps., 22, 4). And at our departure hence Jesus will whisper sweetly to us, repeating the soothing words which He spoke to us at each Holy Communion: "He that eateth My Flesh, and drinketh My Blood, hath everlasting life: and I will raise him up on the last day" (John, 6, 55).

In Twelve Years She Has Received Our Lord 4371 Times

Considering all this, the believing Catholic needs no further stimulus to receive Holy Communion frequently; daily, if possible. Where there is a will, there is a way. We easily find time, means and opportunity to do what we really want to do, and what we consider well worth our while. Many Catholics bring great sacrifices to appear daily or at least frequently to receive the Bread of Angels, and consider it more than an angelic privilege to be able to do it. A maiden lady of middle age, who works in one of the largest and busiest department stores in Chicago, told

The Lord keepeth all them that love Him: but all the wicked He will destroy.

My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name forever, yea forever and ever.

Prayer.

(Imit. 4, 3.)

Behold, I come to Thee, O Lord, that it may be well with me by Thy gift, and that I may be made glad in Thy Holy Banquet, which Thou, O God, in Thy sweetness hast prepared for the poor. Behold, in Thee is all I can or ought to desire; Thou art my salvation and my redemption, my hope and my strength, my honor and my glory. Gladden then this day the soul of Thy servant, because, to Thee, O Lord Jesus, do I lift up my soul. I long to receive Thee now devoutly and reverently; I desire to bring Thee into my house, that, like Zacchaeus, I may receive Thy blessing and be numbered among the children of Abraham. My soul longs for Thy body; my heart desires to be united with Thee.

Give Thyself to me, and it is enough; for beside Thee no consolation avails. Without Thee I can not subsist, and without Thy visitation I can not live. And, therefore, it behoves me often to come to Thee and receive Thee for the help

me some time ago, that for the last twelve years she has not missed Holy Communion a single day for any reason whatsoever, save on Good Friday, when it is not administered.

Spiritual Communion

There are a large number of healthy and sick Catholics, however, not so fortunately situated. With the best will in the world they can hardly communicate once a week, let alone every day, owing to adverse circumstances not under their control. What are they to do? And even those who receive every day are hardly satisfied with the one reception, for the more one tastes the Lord, the more one enjoys His sweetness, and yearns for a repetition of the heavenly delight. How are they going to appease their urge and yearning for another taste of their Eucharistic Friend? A day seems like an eternity to them. To both classes spiritual Communion offers a remedy and a relief.

Communion of the Sick: Holy Viaticum

Before we dwell on it, however, the remark may be in place, that sick persons who are unable to come to church should not be too timid about requesting the priest to bring them Holy Communion frequently during their illness according to his judgment. By abstaining from the Bread of Angels for a long time merely, as they

of my salvation; lest, perchance, I faint by the way if I be deprived of this heavenly Food. For so, most merciful Jesus, Thou wert pleased once to say, when Thou hadst been preaching to the people and curing divers diseases: I will not send them away fasting, lest they faint by the way.

Deal, therefore, thus with me, Thou who hast left Thyself in the Sacrament for the consolation of the faithful. For Thou art the sweet reflection of the soul, and he who shall have eaten Thee worthily shall be partaker and heir of everlasting glory.

It is indeed necessary for me, who so often fall and sin, and so soon grow sluggish and faint by frequent prayers and confessions, and by the sacred receiving of Thy Body, to renew, cleanse, and inflame myself, lest, perhaps, by abstaining too long, I slip away from my holy purpose. For the imagination of man's heart is prone to evil from his youth; and unless the divine remedy come to his aid, man quickly falls to worse.

The Holy Communion, therefore, withdraws him from evil and strengthens him in good. For if I am now so often negligent and lukewarm when I communicate, what would it be if I took not this remedy, and sought not so great a help. And although I am not every day fit nor well disposed, yet I will endeavor at fitting times to receive the divine mysteries, and

erroneously believe, in order not to inconvenience the priest, they pay his love for Jesus and his zeal for souls a poor compliment, indeed, and deprive themselves of much spiritual comfort and gain when they need them most. Needless to add, that Holy Viaticum or the Communion of the dying should never be deferred unto the moments of unconsciousness or semi-unconsciousness before death. The sooner it is received in a serious illness, the better. When we have a long and important journey ahead, it is wise to provide for it betimes.

What is spiritual Communion? It is an ardent desire, springing from a lively faith and a burning love, to receive Jesus in the Holy Sacrament. When the soul, incapable of receiving Holy Communion in reality, longingly yearns and calls for Him nevertheless, the words of the prophet Isaias (58, 9) are verified: "Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am." He comes to her not sacramentally, indeed, but vividly and graciously withal. It is, if you want it so, a poor substitute for real Communion, but a substitute it is; and no doubt holy souls, who are barred from real Communion, often gain more merit and receive more graces through their fervent spiritual Communions than lukewarm souls receive through their listless actual Communions. Furthermore, the frequent practice of spiritual Communion is

to render myself partaker of so great a grace. For this is the one chief consolation of the faithful soul, so long as she sojourns far from Thee in this mortal body, being in remembrance of her God as often as she can, to receive her Beloved with devout mind.

O wonderful condescension of Thy loving pity towards us, that Thou, Lord God, the Creator and the Quickener of all spirits, shouldst vouchsafe to come to a poor soul, and with Thy whole divinity and humanity give so rich food to her hunger! O happy mind and blessed soul, which is in a state to receive Thee, her Lord God, devoutly, and in receiving Thee to be filled with spiritual joy!

Oh, how great a Lord she entertains, how beloved a Guest she brings into her house, how sweet a Companion she receives, how faithful a Friend she welcomes, how beautiful and how noble a Spouse she embraces, to be loved above all her beloved, and beyond all that she can desire! Let heaven and earth, with all their array, be silent before Thy face, O my most sweet Beloved, for whatever praise or comeliness they have, is of Thy condescension and bountifulness; nor can they compare with the beauty of Thy Name, of Whose wisdom there is no number. Amen.

the best proof for the genuinity of the excuses that keep one from actual Communion.

If the angels who hover about the tabernacle in adoration communicate at all, they do it spiritually; consequently spiritual Communion is the Communion of the angels. They receive it incessantly, as their love and desire for Jesus in the Holy Eucharist never subsides. In the same sense it may be called the Communion of the Poor Souls. Would that we desired the visit of Jesus, as they long for union with God!

It requires little effort and less time for a friend and lover of Jesus to communicate spiritually. He does it spontaneously, from sheer instinct. He merely lets his heart act. He gives his feelings free rein. He will either exclaim with St. Thomas: "My Lord, and my God!" (John, 20, 28,) or with Mary Magdalen: "Rabboni . . . Master!" (John, 20, 16,) or with the Apocalypse: (21, 20) "Come, Lord Jesus!" or with the centurion: "Lord, I am not worthy!" (Matt., 8, 8,) or with the leper: "Lord, if Thou wilt, Thou canst make me clean!" (ib., 2.) Or without any words he will sigh for his Savior as Mary and Martha sighed for Him when their brother Lazarus was sick and died. "And the spirit and the bride say: Come. And he that heareth, let him say: Come!" (Apoc., 21, 17.)

Whilst spiritual Communion comes natural to the lover of Jesus at all times, there are periods when it brings special help, relief, consolation

PSALM 148.

Laudate Dominum de Coelis.

All creatures are invited to praise their Creator.

Praise ye the Lord from the heavens: praise ye Him in the high places.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, O sun and moon: praise Him, all ye stars, and light.

Praise Him, ye heavens of heavens: and let all the waters that are above the heavens, praise the name of the Lord.

For He spake, and they were made: He commanded, and they were created.

He hath established them forever, and for ages of ages: He hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps:

Fire, hail, snow, ice, stormy winds, which fulfil his word:

Mountains, and all hills, fruitful trees, and all cedars:

Beasts, and all cattle: reptiles, and feathered fowls:

Kings of the earth, and all people: princes and all judges of the earth:

Young men, and maidens: let the old with the

and joy: in time of temptation, affliction and depression of spirits, for instance, the arrival of Jesus is particularly welcome; again, in the moment of successes and triumphs the advent of the heavenly Conqueror of hearts means everything to the soul. In the excruciating pains of their martyrdom the saints alleviated the tortures of the body by spiritual Communion, and often eliminated by its ardor every vestige of bodily pain.

The Spiritual Communion of St. Agnes

When St. Agnes, the embodiment of maidenly purity, is carried by force into the place of ignominy, and surrounded by threatening flames, she saves her virtue and her life by means of spiritual Communion. It is so vivid and ardent, that she seems to feel the presence of Jesus; she sees no one but Him, thinks of no other but Him, and is completely absorbed with the love of Him. "When I love Him," she cries out exultingly, "I am chaste; when I touch Him, I am pure; when I receive Him, I am a virgin. To Him I am betrothed: He has placed a mark on my face so I may admit no other lover but Him. He has adorned my cheeks with His Blood. O divine Spouse, behold I come to Thee Whom I have loved!" (Roman Breviary.)

If not in so mystically poetic and romantic a fashion, but in just as real and substantial a

young praise the Name of the Lord: for His Name alone is exalted.

The praise of Him is above heaven and earth: and He hath exalted the horn of His people.

A hymn for all His saints: for the children of Israel, a people approaching to Him. Alleluia.

Prayer.

(Imit. 4, 4.)

O Lord my God, prevent Thy servant in the blessings of Thy sweetness, that I may deserve to approach worthily and devoutly to Thy glorious Sacrament. Rouse my heart towards Thee, and shake from me this heavy sluggishness. Visit me with Thy salvation, that in spirit I may taste Thy sweetness, which lies hidden in all its fulness in this Sacrament as in a fountain. Lighten also mine eyes to behold so great a mystery, and strengthen me to believe it with an undoubting faith. For it is Thy working, not the power of man; Thy sacred institution, not the invention of man. For there is found no man able of himself to know and understand these things, which surpass even the keen vision of angels. How shall I then, an unworthy sinner, who am but dust and ashes, be able to search into or conceive of so high and sacred a mystery?

O Lord, in the simplicity of my heart, with a good and firm faith, and in obedience to Thy

manner millions of Catholics, young and old, of both sexes, of the clergy and of the laity, inside and outside the convents practice spiritual Communion often throughout the day and also throughout the night. Yes, spiritual Communion is the Communion of the night.

Night and Its Contrasts

The night comprises more than one-third of our life. It is the period of the most striking contrasts and the most pronounced antitheses. It is the time of the soft, silvery moon and the sweet, twinkling stars, but also of the blackest darkness and the deepest gloom. In the night are performed the greatest feats of heroism, and are perpetrated the vilest crimes of treachery; the sublimest purposes are conceived, and the most wicked plots concocted; many a holy virginity is sealed forever by a sacred vow to the Lord, and many a purity is sadly and irretrievably lost; the most selfish love rules unrestrained, and the intensest hatred is indulged to the limit; the sweetest delight of heart and soul are tasted, and the keenest pains of body and mind are suffered in the night. Night is the time of undisturbed peace and tranquillity, and of biting remorse and unbearable spiritual tortures. In its stillness, majesty and rest it is a figure of heaven; in its enveloping darkness, uncanny solitude and weird possibilities it is a picture of hell.

command, I draw near to Thee with hope and reverence; and I verily believe that Thou, God and man, art present in the Sacrament. Thou willest, then, that I should receive Thee, and make myself one with Thee in love. Wherefore I entreat Thy mercy, and implore there may be bestowed on me a special grace for this, that I may be wholly melted away in Thee and may overflow with Thy love, and may no more concern myself about any consolation out of Thee. For this most lofty and most excellent Sacrament is the health of soul and body, the remedy of all spiritual languor; in it my defects are healed, my passions restrained, temptations overcome or lessened, greater grace is infused, virtue once begun increased, faith confirmed, hope strengthened, charity inflamed and enlarged.

For Thou hast bestowed, and still oftentimes dost bestow, many good things in this Sacrament to Thy beloved who communicate devoutly, my God, the upholder of my soul, the repairer of human infirmity, and the giver of all interior consolation. For Thou impartest unto them much consolation to support them in their many troubles, and Thou liftest them up from the depth of their own dejection to the hope of Thy protection, and Thou dost refresh and enlighten them inwardly with a certain new grace; so that they, who before Communion were anxious, and felt themselves to be without

The Communion of the Night

As regards spiritual Communion, the night is particularly partial to it, because of its silence and quiet which foster recollection of the mind and concentration of the heart. The night lends itself with preference to the sweet reminiscences and the glad forecasts of pure love. In consequence the lovers of Jesus at retiring and waking, during the night and in the morning, say with the spouse in the Canticle of Canticles (5, 2): "I sleep, and my heart watcheth: the voice of my Beloved knocking: Open to Me, My sister, My love, My dove, My undefiled!" On its part spiritual Communion robs the night of its horrors. It converts its darkness into light, its gloom into joy, and its terrors into thrills of comfort and hope. The words of the psalm (138, 11, 12) come to mind: "Night shall be my light in my pleasures. . . . Darkness shall not be dark to Thee, and night shall be light as the day."

"It Is the Lord!"

When the apostles were battling with the threatening winds and waves in the dark night, they suddenly saw what they thought was a ghost coming towards them. When they recognized Jesus, with what eager desire and restful joy did they not welcome Him as their Savior saying: "It is the Lord!"

affection, after being fed with this heavenly meat and drink, find themselves changed for the better. And Thou art pleased to deal with Thine elect as a wise master, to the end that they may truly acknowledge and plainly experience how much of weakness they have in themselves, and what goodness and grace they obtain from Thee. For of themselves they are cold, hard and indevout; but by Thee they are made fervent, cheerful and devout. For who, approaching humbly to the fountain of sweetness, does not carry away thence some little sweetness? Or who, standing near a great fire, does not receive from it some little heat?

And Thou art a fountain always full and overflowing; a fire always burning and never failing. Wherefore, if I can not draw out of the fulness of the fountain nor drink my fill, I will at least set my mouth to the orifice of this heavenly pipe, that so I may draw thence some small drop to refresh my thirst, to the end that I wither not wholly away. And if I can not as yet be all heavenly and all on fire, like the Cherubim and Seraphim, I will yet endeavor to apply myself to devotion, and to prepare my heart, so that I may seek, in the humble reception of this life-giving Sacrament, some flame, however small, from the divine blaze. And whatever is lacking to me, good Jesus, Savior most holy, do Thou in Thy bounty and goodness supply for me, for

At Waterloo when Wellington was apparently facing defeat by the army of Napoleon, he looked longingly in the distance, sighing: "If only Bluecher would come!" In temptation our one longing should be: "If only Jesus, my Savior, would come!" This is spiritual Communion and an earnest of victory.

My God and My All!

Jesus referred to spiritual Communion when He said: "If anyone love Me, My Father will love him, and We will come to him, and make our abode with him" (John, 14, 23). Through the prophet Zacharias (1, 3,) God says: "Turn ye to Me, . . . and I will turn to you." This is spiritual Communion. St. James (4, 8,) expresses it thus: "Draw nigh to God, and He will draw nigh to you." And St. Paul (1 Cor. 6, 17,) "He who is joined to the Lord, is one spirit." The formula which the seraphic lover of Jesus, St. Francis of Assisi, used was: "My God and My All!" In the Life of St. Patrick we read that he genuflected three hundred times each day. Every genuflection was a spiritual Communion.

Heart and Treasure Go Together

The whole secret of spiritual Communion is expressed in the words of our Savior: "For where thy treasure is, there is thy heart also" (Matt., 6, 21).

Thou hast vouchsafed to call all unto Thee, saying: Come unto Me, all ye who labor and are heavy laden, and I will refresh you.

I labor indeed in the sweat of my brow, I am tormented with sorrow of heart, I am heavy laden with sins, I am troubled with temptations, and am entangled and pressed down with many evil passions; and there is none to help me, none to deliver and save me, but Thou, Lord God, my Savior, to Whom I commit myself and all that is mine, that Thou mayest keep me and bring me to everlasting life. Do Thou, Who hast prepared Thy Body and Blood for my meat and drink, receive me to the praise and glory of Thy Name. Grant, Lord God, my Savior, that with the frequenting of Thy mystery, the affection of my devotion may increase. Amen.

Mass for the Feast of Corpus Christi.

Used on the days of the opening and closing of the "Forty Hours".

Introit

He fed them with the finest of the wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. *Ps.* Rejoice to God our helper; sing aloud to the God of Jacob. *V.* Glory.

Collect

O God, who in this wonderful Sacrament hast left us a memorial of Thy Passion: grant us, we

It is impossible to keep our heart and mind away from some one we love dearly. We can, on occasion, wean ourselves from a certain love and put an end to its engrossing influence upon us: but as long as a great love possesses us, it will absorb and control all our thoughts and desires. We long for the absent one and sigh for his presence, since we are unsatisfied and unhappy in his absence. With regard to Jesus in the Holy Sacrament this is spiritual Communion. If you are therefore not addicted to the practice of spiritual Communion, you have reasons to fear that Jesus is not your treasure, for your heart is not with Him. If you want to discover what you love most, says St. Bonaventure, you have but to observe on what your mind, when left to run free, reverts and dwells on easiest and most.

To practice spiritual Communion one must naturally be in the state of grace. This need not be acquired through confession, as is the case with reference to actual Communion, but it is sufficient if it be obtained through an act of perfect love and contrition. And this act is evidently elicited by him who from sheer love wishes he could receive Jesus sacramentally, if it were possible.

A Question in Theology

If one is so favorably situated that with any degree of good will he could receive the Holy

beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest, with God the Father, in the unity of the Holy Ghost, world without end.

S. Amen.

Epistle

Brethren, I have received of the Lord, that which I also delivered to you that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat; this is My Body, which shall be delivered for you; this do for a commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament of My Blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

S. Thanks be to God.

Eucharist actually every day, but neglects it: is he in a position to receive spiritual Communion? Is he sincere in wishing he could receive Jesus sacramentally, when he does not do it when he can? It would hardly seem so. Yet even such a person will do well in practicing spiritual Communion. It is a lesser effort than actual Communion; hence one might be in earnest about the one, without making an attempt as to the other. At any rate the oft repeated desire to receive the Holy Sacrament will by and by create an efficient desire that will lead its subject to the Communion Table really, regularly and frequently.

Actual and spiritual Communion are correlative. They mutually support and supplement each other. They receive spiritual Communion oftenest and warmest, who are the most frequent and ardent guests at the Holy Table, and vice versa. One brings on the other in endless succession, even as two mirrors reproduce each other's reflections endlessly, or as two echoes return each other's reverberations indefinitely. And when one ceases completely, the other will either cease, too, or revive the other.

Conduct Is the Embodiment of Thought

A man's conduct is the embodiment of his voluntary thoughts and desires. Whoever, then, wants to have Christ live in him, must think and desire Christ. He does this in a most effective

Gradual

The eyes of all hope in Thee, O Lord, and Thou givest them food in due season.

V. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. (John 6.) My Flesh is meat indeed, and My Blood is drink indeed; he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.

Sequence

Praise, O Sion, thy Savior, praise thy Leader and thy Shepherd in hymns and canticles.

As much as thou canst, so much darest thou, for He is above all praise, nor art thou able to praise Him enough.

Today there is given us a special theme of praise, the Bread both living and life-giving, which, it is not to be doubted, was given to the assembly of the brethren, twelve in number, at the table of the holy Supper.

Let our praise be full and sounding; let the jubilations of the soul be joyous and becoming; for that solemn day is now being celebrated, on which is commemorated the first institution of this table.

At this table of the new King, the new Pasch of the New Law, puts an end to the ancient Pasch.

manner by contracting and nursing the habit of spiritual Communion. This will purify and ennoble him interiorly and exteriorly. It will be like a divine leaven which will soon permeate him completely, and make of him a new man resembling the perfect man, Jesus Christ.

A Memorial of Jesus' Death

Holy Communion is a memorial of the Death of Jesus. He instituted the Adorable Sacrament when death was hovering over Him; whatever power it has, is derived from His Death; its main power is to save man from eternal death; and the purpose of its institution is to recall the Death of Christ to men to the end of time. Spiritual Communion must be the same memorial, and by the sacred recollection of the great love it recalls, it must inflame us with a counter love, which will qualify and incline us to die for Jesus, too, by dying to sin and what in us leads to sin. Damon and Pythias of ancient fame fought as to who of the two should die: in consequence neither had to die. It would hardly be fair for us to recall the Death of Jesus without wishing somehow to return sacrifice for sacrifice. We can conceive of a non-Catholic writer saying: "The difficulty is not so great to die for a friend as to find a friend worth dying for;" but we Catholics have found a Friend Who, for having died for us, deserves that we both live and die for Him.

The new supplants the old, truth puts to flight the shadow, day banishes night.

What Christ did at that Supper, the same He commanded to be done in remembrance of Him.

Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation.

This is the dogma given to Christians, that bread is changed into Flesh, and wine into Blood.

What thou dost not understand, what thou dost not see, a lively faith confirms in a supernatural manner.

Under different species, different in externals only and not in reality, wondrous substances lie hidden.

Flesh is blood, Blood is drink: nevertheless Christ remains entire under each species.

By the recipient the whole (Christ) is received; He is neither cut, nor broken, nor divided.

One receives Him; a thousand receive Him; as much as the thousand receive, so much does the one receive; though eaten He is not diminished.

The good receive Him, the bad receive Him, but with what unequal consequences of life or death:

It is death to the unworthy, life to the worthy: behold, then, of a like reception, how unlike may be the result!

When the Sacrament is broken, doubt not,

The Sweet Company and Relief of the Sick

Because spiritual Communion brings back to the mind the Death of Christ it is, as was hinted above, particularly seasonable and profitable in time of trial and affliction to strengthen the soul to bear up under the cross with resignation and equanimity. Sick and bed-ridden people find it to be an unfailing source of patience, cheerfulness and complete conformity to God's will in the most lingering disease and the most trying pains. They use it especially to soften and to abbreviate the hard and apparently interminable hours of the night, when they are all alone with their illness and their God. Then they enjoy divine company and experience heavenly consolations, whilst they sigh lovingly: "My soul hath desired Thee in the night, . . . and in the morning early I will watch to Thee (Isa., 26, 9). Show me Thy face, let Thy voice sound in my ears: for Thy voice is sweet, and Thy face comely (Cant., 2, 14). Come, Lord Jesus! (Apoc., 22, 20.) Thou shalt make the outgoings of the morning and evening be joyful" (Ps. 64, 9).

Of all the days in the year none seems more inviting and compelling to the reception of spiritual Communion than Good Friday. On this hallowed day occurred the Death of Jesus which Holy Communion is purposed to recall. Moreover, Good Friday is the one day in the year on which actual Communion is not administered by

but remember that there is just as much hidden in a fragment, as there is in the whole.

There is no division of the substance, only a breaking of the species takes place by which neither the state nor stature of the substance signified is diminished.

Lo, the Bread of Angels is made the food of earthly pilgrims: truly it is the Bread of children, let it not be cast to dogs.

It was prefigured in types, when Isaac was immolated, when the Paschal Lamb was sacrificed, when Manna was given to the fathers.

O Good Shepherd, True Bread, O Jesus, have mercy on us: feed us and protect us: make us see good things in the land of the living.

Thou Who knowest all things and canst do all things, Who here feedest us mortals, make us there be Thy guests, the co-heirs and companions of the heavenly citizens. Amen. Alleluia.

Gospel

At that time, Jesus said to the multitude of the Jews; My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live in Me. This is the bread that cometh down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever.

the Church. Much as they bow to the will of the Church, based on the best of reasons, daily communicants miss their heavenly sustenance. They make up the loss by weeping and yearning for their absent Lover and saying with Mary Magdalen: "They have taken away my Lord: and I know not where they have laid Him" (John, 20, 13). They communicate spiritually the entire day.

Spiritual Telepathy

Fond lovers have the custom when they part, even if but for a day or a shorter period, to fix a precise time at which they will think of, and dwell on, each other in mutual loving thoughts and desires. They derive additional delight from the consciousness that, at the very moment their own sentiments are being entertained, they are being reciprocated by the beloved one. This certainty is not always objective, however; for human lovers, whatever their vows, are fallible, unsteady and unreliable.

They Fix the Moments of Love

But Jesus never fails His friends. When they stipulate with Him to reserve certain moments for the mutual exchange of sentiments of love, Jesus appreciates and returns the least movement of their hearts and the slightest thoughts of their minds. Lovers of Jesus, therefore, fix certain

Offertory

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His Name. Alleluia.

Secret

Unto Thy Church, vouchsafe, of Thy goodness, O Lord, those blessings of unity and peace, which the offerings we lay upon Thine altar, mystically represent.

Through Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

S. Amen.

Preface

It is truly meet and just, right and salutary, that we should at all times and in all places give thanks to Thee, Holy Lord, Father Almighty, everlasting God; because, by the mystery of the Word made Flesh, a new ray of Thy glory has shone upon the eyes of our mind; that while we know our God visibly, we may by Him be drawn to the love of things invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of heaven, we sing the hymn of Thy glory, saying without ceasing: Holy, holy, holy, etc.

periods for their spiritual Communion day and night. It is evident that they never miss it at the Consecration and Communion of Holy Mass, and at the Sacramental Benediction. They receive it when at home or elsewhere outside of church they hear the consecration bell, when they pass a church or chapel, or when they meet a priest. They like to reach a certain number of spiritual Communions each natural day, and they are ill at ease if they stay below their usual or predetermined number.

These are the friends of Jesus who frequent the Holy Table in reality day for day or, at least, as often as the opportunity presents itself. And they are not satisfied in approaching it alone. They draw others with them. A great love can not remain hidden. "Out of the abundance of the heart the mouth speaketh" (Matt., 12, 33). When men are well pleased with a certain kind of automobile, for instance, or ladies with a particular brand of a washing machine, they are not silent about it, but wittingly or unwittingly endeavor to convert others to their fancy for those articles.

They Advertise the Lord

Friends of the Eucharistic Jesus do this with reference to their great love. By word, and more by their manner they tell what a fount of inexhaustible strength, joy, courage and hope the Holy Eucharist is to them, and insensibly their

Communion

As often as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until he come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

Postcommunion

Grant us, we beseech Thee, O Lord, to be filled with the everlasting fruition of Thy divinity, which the temporal reception of Thy precious Body and Blood prefigureth. Who livest and reignest with God the Father in union with the Holy Ghost, God, world without end. Amen.

If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor. (St. John, 12, 26.)

The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He send laborers into His harvest. (St. Luke, 10, 2.)

companions and associates are inoculated with the desire to approach the same spring of life to slake their thirst for happiness. After Jesus told the Samaritan woman, that the water which He was to give would "become a fountain of water, springing up into life everlasting", she hurried back into the city and told the inhabitants about it. They then came to see and hear Jesus; "and they said to the woman: We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Savior of the world" (John, 4, passim). Many converts to the Eucharistic Table are made in a similar manner every day.

The Bible likes to picture heaven to us in the style of a banquet: "They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure" (Ps. 35, 9). It is an incontestable fact that, if we want to be close to Jesus at the heavenly banquet table, we must rehearse this closeness now at the Eucharistic Banquet Table; for what place we occupy here, we shall have there. "You are they who have continued with Me in My temptations. And I dispose to you, as My Father hath disposed to Me, a kingdom; that you may eat and drink at My table in My kingdom" (Luke, 28-30). Amen.

FROM the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is Sacrifice, and there is offered to My Name a clean Oblation: for My Name is great among the Gentiles, saith the Lord of hosts (Mal., 2, 11).

Prayer of Nehemias

(Mac. 2, 1, 24 sqq.)

O Lord God, Creator of all things, dreadful and strong, just and merciful, Who alone art the good king, Who alone art gracious, Who alone art just, and almighty, and eternal, . . . receive the Sacrifice for all Thy people Israel, and preserve Thy own portion, and sanctify it . . . Establish Thy people in Thy holy place. Amen.

LECTURE IX.

The Holy Sacrifice of Mass.

"This is My Body, which is given for you. . . This is the chalice, the new testament in My Blood, which shall be shed for you" (*Luke, 22, 19, 20*).

ON Good Friday, 1865, Abraham Lincoln, the President of the United States, was shot and fatally wounded whilst he was attending a show in a theatre. To this day there are people boasting of the fact, that either they or one of their kin were present at the shooting. It was a memorable, though very sad event, and they take a certain pride in recalling their own or their relatives' presence at it.

Lincoln Was a Great Man

Lincoln was a good and a great man. He will always rank with the greatest of our presidents no matter what calibre of men will yet succeed him. But after all he was but a man and went the way of all men. His death was neither intentional nor sacrificial on his part. It was purely a most unfortunate event. And yet people glory in having been witnesses of it. This is nothing else than the human craving for the exceptional, the singular, the sensational.

PSALM 21.

Deus, Deus Meus.

Christ's Passion, and the conversion of the Gentiles.

O GOD my God look upon me: why hast Thou forsaken me?

Far from my salvation are the words of my sins.

O my God, I cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me.

But Thou dwellest in the holy place, the praise of Israel.

In Thee have our fathers hoped: they hoped, and Thou didst deliver them.

They cried to Thee, and they were saved: they trusted in Thee, and they were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that see me laugh me to scorn: they shoot out the lip and wag the head.

He hoped in the Lord, let Him deliver him: let Him save him, seeing He delighteth in him.

For Thou art He that drew me out of the womb: my hope from the breasts of my mother.

I was cast upon Thee from the womb.

From my mother's womb Thou art my God, depart not from me.

For tribulation is very near: for there is none to help.

Jesus Infinitely Greater

On the first Good Friday there died One infinitely greater than Lincoln and all men put together. His death was not accidental. It had been designed and foretold in its minutest circumstances for ages past. Neither was it involuntary. With all its drastic tortures and excruciating pains it was borne knowingly and willingly. It took place not in a secluded house by stealthy and hasty accomplishment, but in the open before a countless multitude, slowly, deliberately, and after a ceremonious and demonstrative procession. It was a vicarious and sacrificial death, suffered cheerfully in order that others might not die but live. And its beneficiaries were to be not only the citizens of His country and generation, but all men, of all times, without exception. This, then, if there has ever been one, was an event worth while. It meant nothing less than the deliverance, redemption and emancipation of the human race. Jesus Christ was, is and always will be the One Great Emancipator of mankind.

To the end of their lives soldiers glory for having been engaged in this or that battle, which spelled victory and freedom for their respective countries, although no such victory is ever final and decisive, as world conditions are. But the victory of Jesus Christ over sin and death on the first Good Friday was final and absolute. It will never again be reversed, or annulled, or derogated

Many calves surround me: fat bulls beset me around.

They open their mouths on me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and Thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the wicked hath besieged me.

They have pierced my hands and feet. They have numbered all my bones. And they look and stare upon me.

They parted my garments amongst them: and upon my vesture they cast lots.

But Thou, O Lord, remove not Thy help far from me: look towards my defense.

Deliver, O God, my soul from the sword: my only one from the power of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

I will declare Thy name to my brethren: in the midst of the church will I praise Thee.

Ye that fear the Lord, praise Him: all ye the seed of Jacob glorify Him.

Let all the seed of Israel fear Him: because

from in any way by whatsoever subsequent factor or event. Hence its splendor, and magnitude, and imperishable importance, and undying glory.

Multitudes of Spectators

They who were present at this divine spectacle on Calvary have long vanished from this earth. So have their known relatives, everyone of them. And yet the world is full of men, women and children—and they can easily be pointed out—who have been and are still present at the Death of Jesus on the Cross, by which He paid and pays the price for our redemption. And how is this possible?

Jesus rendered it possible through His infinite love, wisdom and power. Anything short of the infinite in any of these three attributes would not have availed. Since He was going to die for all, He wanted all to be present at His immolation on their behalf; for eager as true love is to be immolated for the beloved one, so desirous it is that the beneficiary be a witness to the immolation, in order to be stirred by it to a return-love commensurate with it. Jesus, therefore, arranged His death for us in such a manner as to extend its celebration over all the world and perpetuate it through all the ages. He did this through the institution of Holy Mass. He plainly declared at the Last Supper, that He was but anticipating in an unbloody manner the

He hath not slighted nor despised the supplication of the poor man.

Neither hath He turned away His face from me: and when I cried to Him, He heard me.

Of Thee is my praise in a great church: I will perform my vows in the sight of them that fear Him.

The poor shall eat and shall be filled; and they shall praise the Lord that seek Him: their hearts shall live forever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord:

And all the kindreds of the Gentiles shall adore in His sight.

For the kingdom is the Lord's; and He shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before Him.

And to Him my soul shall live: and my seed shall serve Him.

There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice to a people that shall be born, which the Lord hath made.

Prayer in Tribulation.

(Imit. 3, 29.)

Blessed, O Lord, be Thy Name forever, Who hast been pleased that this trial and tribulation

bloody Sacrifice He was to bring for us on the Cross on the following day; for "taking bread, He gave thanks, and broke: and gave to them saying: this is My Body, which is given for you . . . In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be shed for you" (Luke, 22, 19, 20).

And not less clearly He expressed His will that His bloody Sacrifice on the Cross should always be perpetuated, when He said: "Do this for a commemoration of Me" (ib., 19). The supreme Sacrifice of our redemption was not to be multiplied nor repeated, for St. Paul distinctly teaches that "Christ was offered once" (Hebr., 9, 28); and St. Peter says, "Christ . . . died once for our sins" (1 Pet., 3, 18); but through the Holy Eucharist it was extended in its identical nature and essence, though in a different manner of immolation, universally and perpetually.

God Is Great and Good

This is a mystery which, like many similar mysteries, will never be fathomed by the human mind. But again, after the manner of other mysteries, certain analogies will give us a clearer conception of it. Modern inventions of recent date supply these analogies. The phonograph, the radio and the moving picture devices have shown the possibility of extending the reach of,

should come upon me. I can not fly from it; but I must of necessity fly to Thee, that Thou mayest help me and turn it to my good. Lord, I am now in tribulation, and my heart is not at ease, but I am much harassed with my present suffering. And now, beloved Father, what shall I say? I am brought into great straits: save me from this hour. But for this cause came I unto this hour, that Thou mightest be glorified when I shall be effectually humbled and by Thee delivered.

May it please Thee, O Lord, to deliver me; for, poor wretch that I am, what can I do and whither shall I go without Thee? Give me patience, O Lord, yet once again. Help me, my God, and I shall not fear, how much soever I be oppressed. And now in the midst of these things, what shall I say? Lord, Thy will be done, I have well deserved to suffer tribulation and be heavy laden. I must without doubt bear it, and would it were with patience, till the storm be overpast and it be better.

But Thine almighty hand is able to take away from me this trial also, and to moderate its violence, lest I wholly sink under it, as Thou hast often heretofore dealt with me, my God, my mercy. And how much the more difficult this is to me, so much the easier to Thee is this change of the right hand of the Most High. Amen.

and of perpetuating the sound of the human voice and, respectively, the scenery of a panorama, a spectacle, or event. There is no limit to the possibility of this extension as to place or time. If so much can be done by merely natural factors, why should it be beyond the wisdom and power and love of God to extend to all places and unto all ages the substance and reality of the greatest work of grace that has ever been achieved: the Death of His Son on the Cross, and the redemption of mankind?

Many people listen to a speaker on the radio to whom they would pay no attention, if he were present; and they view scenes from afar on the screen which would not interest them were they close. The marvel of the thing fascinates them. If distance of space and time, annihilated, lends enchantment to the most commonplace things, why should the same factor not interest all men keenly in the world event which affects them personally in a supreme manner?

The Mystic Radio

When you are assisting at Holy Mass, therefore, you are in reality present at the Sacrifice on the Cross, as much as were present the Mother of Jesus, John and Mary Magdalen, even as a man who at a distance of a thousand miles listens to the president's speech over the radio hears the identical voice that is heard by those who are

A Heart-Rending Cry.

(Job, 19, 6 sqq.)

At least now understand, that God hath compassed me with His scourges. Behold I shall cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge. He hath hedged in my path round about, and I can not pass, and in my way He hath set darkness. He hath stripped me of my glory, and hath taken the crown from my head. He hath destroyed me on every side, and I am lost, and He hath taken away my hope, as from a tree that is plucked up. His wrath is kindled against me, and He hath counted me as His enemy. His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about. He hath put my brethren far from me, and my acquaintance like strangers have departed from me. My kinsmen have forsaken me, and they that knew me, have forgotten me.

They that dwell in my house and my maid-servants have counted me as a stranger, and I have been like an alien in their eyes. I called my servant, and he gave me no answer, I entreated him with my own mouth. My wife hath abhorred my breath, and I entreated the children of my womb. Even fools despise me, and when I was gone from them, they spoke

immediately before him. In His measureless love Jesus annihilated space and time so everyone would have it within his power, by hearing Holy Mass, to be present at His Death for us.

When we have this conception of Holy Mass, which is theologically sound, we shall not be surprised at the great importance our Holy Mother the Church attaches to the Holy Sacrifice. Its value is infinite and affects every human being in the most personal, intimate and consequential manner, "blotting out the handwriting of the decree that was against us" (Coloss., 2, 14). It must, then, be everyone's most dear and sacred concern. No wonder the Church bids her children under pain of mortal sin to be present at Holy Mass every Sunday and holyday of obligation.

A Supposition

Let us suppose that on the day before He died, say on the first Maundy Thursday at about noon, Jesus would have met you in the streets of Jerusalem and would have accosted you saying: "Friend, tomorrow afternoon, between twelve and three o'clock, I am going to die for you. To deliver you from eternal servitude I am going to shed every drop of My Blood. I shall do it not under any constraint, but willingly from mere love for you. I want you to be present at this immolation of Myself for you, to show your

against me. They that were sometime my counsellors, have abhorred me: and he whom I loved most is turned against me. The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? who will grant me that they may be marked down in a book? With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom. Why then do you say now: Let us persecute him? . . . Know ye that there is a judgment.

A Prophecy of the Passion of Christ.

(Isaias, 53.)

Who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a

appreciation of, and your gratitude for the sacrifice of Myself in your favor."

If you had answered rather coldly and listlessly: "Lord, I appreciate in a way Your willingness to die for me in order to save me; but really I can not be present tomorrow at Your bloody death for me. I have a previous engagement. I am invited to a party, or am going hunting, or on an excursion, or I am expecting company; hence I can not come." If at such a flimsy excuse Jesus would have said angrily: "Very well; if that is all you care about the supreme sacrifice I am willing to bring for you, you will not derive the benefit from it. You are not worthy. You will be damned in spite of it." Could you have blamed Him for the sentence?

An Awful Forfeiture

In the name and by the authority of Jesus the Church invites you to be present, at least every Sunday and holyday of obligation, at the Death of our Savior for you. She calls you to Holy Mass, which is a real re-presentation of the vicarious Death of Christ for all mankind. If in evasion of this grand invitation you allege but specious reasons and shallow pretexts—for solid and serious reasons the Church gladly exempts or dispenses you from the law—you have only yourself to blame if you forfeit all the fruit of the awful Sacrifice brought for you on the Cross.

root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no slightliness, that we should be desirous of Him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and His look was as it were hidden and despised, whereupon we esteemed him not. Surely He hath borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed.

All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on Him the inquity of us all. He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer, and He shall not open His mouth. He was taken away from distress, and from judgment: who shall declare His generation? because He is cut off out of the land of the living: for the wickedness of my people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth.

And the Lord was pleased to bruise Him in

Redemption Does Not Interest Them

Few sins are punished so severely by God, even on this earth, as the neglect of obligatory Mass. Why? Because this sin usually involves premeditated ingratitude towards, and a pronounced depreciation of the greatest gift of God to us. Nothing hurts God more than ingratitude and the lack of proper estimation of His gifts. What phase does the punishment which God metes out for this sin usually take? The worst possible phase: the gradual diminution and the final loss of faith and the complete apostasy from God. What makes this punishment the more terrible is that earthly success and prosperity usually blind its victims to it until their doom is sealed forever. They alone are responsible for this tremendous issue. By wilfully and stubbornly staying away from the work and price of their redemption they plainly show that they do not want or care to be redeemed.

He Died for Us

In a cemetery a man was seen to visit a certain grave regularly every week, to say a short prayer, and to decorate the grave with flowers in season. A curious observer asked him one day, whose body lay in that grave to deserve so much and such loyal recognition. The man replied: "It is the grave of a friend of mine, who went to war in my stead and was killed in the first engage-

infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath labored, He shall see and be filled: by His knowledge shall this my just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many and hath prayed for the transgressors.

Christ's Victory over His Enemies. His Mercies to His People.

(Ib. 63.)

Who is This That cometh from Edom, with dyed garments from Bosra: this Beautiful One in His robe, walking in the greatness of His strength. I, that speak justice, and am a defender to save. Why then is Thy apparel red, and Thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with Me: I have trampled on them in my indignation, and have trodden them down in My wrath, and their blood is sprinkled upon My garments, and I have stained all My apparel. For the day of vengeance is in My heart, the year of My redemption is come.

ment. He died that I might live for my wife and children. Do you blame me for being so grateful?" No one ever died so voluntarily and joyously that another might live as Christ died for everyone of us. Hence no ingratitude can be more poignant or more black than the cold indifference that keeps a Catholic not only from visiting the grave, but from witnessing the sacrificial death of Jesus for him in Holy Mass.

Christians, therefore, who are truly grateful for the priceless Sacrifice of their redemption are eager to hear Holy Mass not only on days of obligation but also on other days as often as they have the opportunity. And they will consider themselves fortunate if, instead of only one, their circumstances and duties allow them to assist at two or more Masses a day.

In Greenland

About fifty years after the religious revolution in Greenland, in the sixteenth century, a German commercial traveller, a Catholic, celebrated Christmas there. He relates, that all the Catholic priests had either been put to death, or banished from the country. Only a few Catholics, scattered about the land, had remained loyal to their holy faith. Every year they met for the celebration of Christmas on the eve of the feast. The country is very cold, and the wintry night continues for months. Days ahead

I looked about and there was none to help: I sought, and there was none to give aid: and My own arm hath saved for Me, and My indignation itself hath helped Me. And I have trodden down the people in My wrath, and have made them drunk in My indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of His good things to the house of Israel, which He hath given them according to His kindness, and according to the multitude of His mercies.

And he said: Surely they are My people, children that will not deny: so He became their Savior. In all their affliction He was not troubled, and the angel of His presence saved them: in His love, and in His mercy he redeemed them, and He carried them and lifted them up all the days of old.

PSALM 23.

Domini est terra.

Christ's Triumphant Ascension.

The earth is the Lord's, and the fullness thereof: the world and all they that dwell therein.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

the faithful betook themselves on the road, warmly clad and provided with lanterns; they plowed their weary way through the deep snow towards a little hut, belonging to a Catholic family. The hut was situated at the foot of a hill, away from frequent habitations.

The Sacred Linen

When all were assembled on Christmas eve, at midnight, and after the roll call had been read to note that none were missing, the venerable head of the house, a man in the seventies, his hair bleached, his hands trembling, and his figure stooped with age, stood at a small table in a corner of the room. After a prayer and a short address of welcome, he drew out from the table a receptacle, and from it a corporal. It was yellow, seared and tattered with age.

The man held it to the view of the audience with great and tender reverence, as he said feelingly: "My dear brethren, on this sacred linen the last Holy Mass was said in this country fifty years ago. I served that Mass. This holy cloth is all that remains us of the Holy Sacrifice. On it rested the Body and Blood of Jesus Christ. Let us kneel down and thank God for the possession of this dear and precious relic; and let us beg Him to send us our priests soon again, so we can have among us once more the Sacred Body and Blood of our Lord."

Who shall ascend into the mountain of the Lord? or who shall stand in His holy place?

He that hath clean hands and a pure heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Savior.

This is the generation of them that seek Him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? the Lord strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? the Lord of hosts He is the King of glory.

Prayer.

(Imit. 3, 59.)

Lord, what is my confidence which I have in this life, or what my greater comfort amongst all things which are seen under heaven? Is it not Thou, O Lord, my God, whose mercies are without number? Where was it ever well with me absent from Thee, or when could things go

Then all the assembled Catholics, tears streaming from their eyes, fell prostrate before that holy linen which had held the Sacrament of our Lord's Love. What an exhibition of faith, loyalty, and spirit of sacrifice in the interest of the Holy Eucharist! Should we be less spirited and devoted, because we are favored to have so ready and frequent an access to the Holy Sacrifice?

The Sign of the Covenant

At the time of the deluge the world was wicked. Is it less wicked today? What keeps back the waters of God's wrath? Holy Mass, in which Jesus, bleeding to death for our sake, pleads with outstretched arms to His Father for us and disarms His wrath. To this Holy Sacrifice the words of the Bible apply: "And God said: This is the sign of the covenant which I give between Me and you, and to every living soul that is with you, for perpetual generations . . . And there shall no more be waters of a flood to destroy all flesh" (Gen., 10, 12 sqq.). "When the priest celebrates, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all good things" (Imit., 4, 5).

If We Remember

Our attitude at Holy Mass will always be what it should be, if we remember that we are present

ill with me when Thou wast present? I had rather be poor for Thy sake, than rich without Thee. I choose rather to sojourn upon earth with Thee, than to possess heaven without Thee. Where Thou art there is heaven; and there is death and hell where Thou art not. Thou art my longing, and therefore I must needs sigh after Thee, cry, and entreat. In short, I can not fully trust in any one to bring me more seasonable help in my necessities, save only in Thee, my God. Thou art my hope, Thou my confidence, Thou my comforter, and most faithful in all things.

All seek their own interest; Thou aimest only at my salvation and profit, and turnest all things to my good. Even though Thou expose me to various temptations and adversities, yet all this Thou ordainest for my good; Thou who art wont to prove Thy beloved servants a thousand ways. And in this proving of me, Thou oughtest no less to be loved and praised than if Thou wert to fill me with heavenly consolations. In Thee, therefore, Lord God, I put all my hope and refuge, on Thee I repose all my tribulation and anguish; for I find all to be infirm and unstable whatever I behold out of Thee.

For neither will many friends avail me, nor strong helpers bring me succor, nor wise counsellors give an useful answer, nor books of learned men console me, nor all precious substance set

at nothing less than the greatest and most sacred tragedy the world has ever seen: the act of our own salvation. We shall then never be late at it, through any fault of ours, or leave it before it is over for something else, without necessity. We shall do our best to fit in the holy company of those who witnessed the Death of Jesus, in a bloody manner, on the Cross. We shall try to personify Mary, the Mother of Jesus, or John, His favorite disciple, or Mary Magdalen, the penitent sinner or, finally, the penitent thief, according to our soul's condition, needs and moods. Then Mass, far from appearing long and tedious, will pass but too rapidly for us. As St. Philip Neri, who would consume two hours in saying Mass, because of the raptures of his love for Jesus, we, too, shall feel like lingering long at this highest and sweetest expression and demonstration of love the history of man records.

Our Lord's Broadcasting Station

In trying to illustrate the nature and essence of Holy Mass I used the radio as a partial and weak analogy. The same simile will serve us in our reflection upon the manner of hearing Mass. With all due reverence we may consider our Lord's Cross on Calvary as the supreme broadcasting station of His infinite love. Our souls assisting at the Holy Sacrifice are the receiving sets of His message and force. As there is a

me free, nor any secret and pleasant place keep me safe, if Thou Thyself stand not by me, help not, strengthen, cheer, teach and keep me. For all things which seem to be for our peace and for our happiness are nothing when Thou art absent; and in truth confer no happiness. Thou therefore art the end of all good, the height of life, and the depth of all that can be uttered; and to trust in Thee above all things is the greatest comfort of Thy servants. To Thee I lift mine eyes, in Thee, my God, Father of mercies, I put my trust.

Bless and sanctify my soul with Thy heavenly blessing, that it may be made Thy holy habitation and the seat of Thy eternal glory; and in what Thou hast deigned to make Thy temple let nothing be found which may offend the eyes of Thy majesty. According to the greatness of Thy goodness and the multitude of Thy mercies, look down upon me, and give ear to the prayer of Thy poor servant, banished far from Thee in the region of the shadow of death. Protect and keep the soul of Thy poor servant amidst so many perils of this corruptible life, and direct him with the fellowship of Thy grace through the path of peace to the country of everlasting light. Amen.

vast difference in mechanical receiving sets and their power of absorption of the air's gifts, so, too, there are no two souls alike in the manner and the degree of their receptivity of the fruits of the redemption, broadcast to them in endless profusion by their divine Lover and Redeemer.

They Have Signed Off

Some souls there are who, though physically present at the Sacrifice of Calvary, receive absolutely no message or element of salvation. They have "signed off". They are not tuned in on the divine drama at all. They are not only in the state of mortal sin, but are frigidly minded to remain thus. They shut their hearts to every appeal or suggestion of love and compassion for Christ's sufferings, or of sorrow for sin. They are present merely for the sake of convention or human respect, but their hearts and thoughts are far from the Lord. Their treasure is elsewhere. Even God, broadcasting from the most powerful station of His all-conquering love, can not reach them. They have signed off, and remain stubbornly disconnected.

Tuning In Gradually

Fortunately the number of these ingrates is very slight. For the mere physical presence at Holy Mass, if it is voluntary, almost always contains at least some element of good will, a certain

PSALM 25.

Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

Prove me, O Lord, and try me: burn my reins and my heart.

For Thy mercy is before my eyes: and I am well pleased with Thy truth.

I have not sat with the counsel of vanity: neither will I go in with the doers of unjust things.

I have hated the assembly of the malignant: and with the wicked I will not sit.

I will wash my hands among the innocent: and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house: and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

approach to God, and a disavowal of any desire to be entirely away from, or at odds with Him. And this disposition of mind and heart is of itself at least a slight tuning in on the effects of salvation streaming from the Cross, which is likely to increase swiftly and soon end with a perfect relation of the receiving soul to the divine Broadcaster on Calvary.

There are others whose spiritual receiving set is open to divine messages in an imperfect way. It is in disorder and gives room to much undesirable static noise or outside interference. Their distractions at Mass are many and various; and they are either voluntary, or culpable in their causes. As a result the fruit they derive from Holy Mass is but slight and ephemeral. They barely get a fraction of its offering.

Their Sets Are Perfect

It is their fault. For at the very same Eucharistic Sacrifice there may be present other souls who acquire thirty, sixty or a hundredfold fruit from it. Their souls are in perfect order. Their spiritual receiving set is most delicately arranged to absorb the slightest influence and the finest impression of faith, hope and love, of sorrow for sin and a desire for heaven, of all the precious waves of salvation flooding it from the heavenly broadcasting station on Calvary and relayed, if

Prayer of St. Ambrose.

O loving Lord Jesus Christ, I a sinner, not presuming on my own merits, but trusting in Thy mercy and goodness, approach with fear and trembling to the table of Thy most sweet feast. I have both heart and body stained with many sins, neither have I kept strict guard over my thoughts and my tongue. Wherefore, O gracious God, O awful majesty, I, a wretched creature entangled in difficulties, have recourse to Thee the fount of mercy; to Thee do I hasten that I may be healed, and take refuge under Thy protection, and I ardently desire to have Him as my Savior, whom I am unable to withstand as my judge. Unto Thee, O Lord, I show my wounds, unto Thee I lay bare my shame. I know that my sins are many and great, and hence I am afraid. I trust in Thy mercies of which there is no end. Look upon me therefore with the eyes of Thy mercy, O Lord Jesus Christ, eternal king, God and man, crucified for men. Hearken unto me whose trust is in Thee, have mercy upon me, who am full of sin and misery, O Thou fount of mercy that will never cease to flow. Hail, saving victim, offered for me and all mankind on the tree of the Cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ, and washing away the sins of the whole world. Be

this term be not irreverent, by the Holy Mass they are attending.

We, therefore, see the need and value of due preparation for the proper hearing of Holy Mass. "Before prayer prepare thy soul: and be not as a man that tempteth God" (Eccli., 18, 23). A part of our preparation must be the marking or singling out of the main fruit we intend to derive from our assistance at the Holy Sacrifice. Even as the priest approaches the altar with a very definite intention for which he applies the Mass, so the attendants should also, from the very start of the Sacrifice, clearly define for themselves and emphasize the special benefit they desire to obtain through it for themselves and others. Concentration brings results. And "others" must above all include the Poor Souls, who are not able to help themselves.

Why This Connection?

Has it ever occurred to you that some of the most consequential acts of religion are performed in connection with the Holy Sacrifice? The Church loves to see the sacraments of sacred orders and matrimony be received in union with Holy Mass. The reception of the religious habit and the profession of vows are often united with the Eucharistic Sacrifice. The reason is obvious. Holy Mass is the Sacrifice of all sacrifices, rendered sweet in its bitterness on the Cross by the

mindful. O Lord, of Thy creature whom Thou hast redeemed with Thy Blood. I am grieved because I have sinned, I desire to make amends for what I have done. Take away from me, therefore, O most merciful Father, all my iniquities and sins; that, being cleansed both in body and soul, I may worthily taste of the Holy of holies. Grant that this holy feeding on Thy Body and Blood, of which, though unworthy, I purpose to partake, may obtain the remission of my sins, the perfect cleansing of my offenses, and the driving away of all evil thoughts, the renewal of all holy desires, the accomplishment of works pleasing to Thee, and the most sure protection of soul and body against the craft of my enemies. Amen.

PSALM 33.

I will bless the Lord at all times: His praise shall be always in my mouth.

In the Lord shall my soul be praised: let the meek hear and rejoice.

O magnify the Lord with me: and let us extol His Name together.

I sought the Lord, and He heard me: and He delivered me from all my troubles.

Come ye to Him and be enlightened: and your faces shall not be confounded.

love that inspired it. The candidates for holy orders or matrimony or the religious life are each of them, though in different ways, entering upon a life of considerable and often heroic sacrifices.

What particular form and intensity these sacrifices will actually have when they come, the candidate does not know. But the Sacrifice of the Cross, in union with which he assumes the obligations of his respective station in life, will give him the animation, strength and endurance to be equal to all the virtue and heroism expected of him. Happy he, who, when the vocational sacrifices appear one after the other with their inexorable and often very bitter demands, will remember the Holy Sacrifice in which he took upon himself the duties of his calling, and will allow it to stimulate him to their unreserved and cheerful discharge.

The Sacrificial Note

Everyone who attends Holy Mass will profit by being thoroughly imbued with its sacrificial character from its beginning to its end. It is the grandest offering that has ever been or will be: that of the life of a God-Man in favor of us poor sinful mortals. The magnitude and love of this sacrifice, especially when we are present at it, ought to enlist our love and generosity towards a counter sacrifice in proportion to our means and condition in life.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him: and shall deliver them.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him.

Fear the Lord all ye His saints: for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Come children, hearken to me: I will teach you the fear of the Lord.

Who is the man that desireth life: who loveth to see good days?

Keep thy tongue from evil: and thy lips from speaking guile.

Turn away from evil, and do good: seek after peace and pursue it.

The eyes of the Lord are upon the just: and His ears unto their prayers.

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

The just cried, and the Lord heard them: and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

This sacrifice will in the first place be a material one. We shall be generous in offering alms for Holy Masses to be said for our intentions on behalf of ourselves and others, especially the souls in purgatory. Perhaps no Holy Mass brings more immediate and abundant results for those who request its celebration than the Mass for the Suffering Souls whose power with God, owing to their dolorous condition, is great, and whose gratitude is proverbial. Other intentions, too, whatever they may be, are best served by the offering of Holy Mass in prayerful and trustful faith and love. Mass is as much a sacrifice of petition and thanksgiving, as it is of propitiation and adoration.

At the offertory or, whenever the offering or the collection is taken up at Holy Mass, we shall be as liberal as possible. We shall not look for the minimum but the maximum of our financial ability, and deposit it cheerfully and gratefully in the basket. I say, "gratefully," since a good Catholic considers it an enviable privilege and a high distinction to be invited to contribute towards the building, the maintenance and the proper adornment of the house of his Eucharistic Lord, to the support of His ministers, the spread of His kingdom, the furtherance of His glory, and the salvation of the souls He died to save. Never does giving until it hurts feel so sweet and gratifying, and never does it promise better results

Many are the afflictions of the just: but out of them all will the Lord deliver them.

The Lord keepeth all their bones: not one of them shall be broken.

The death of the wicked is very evil: and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants: and none of them that trust in Him shall offend.

PSALM 26.

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life, of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh:

My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life:

That I may see the delight of the Lord, and may visit His temple.

For He hath hid me in His tabernacle: in the

than when the Lord and His kingdom are the object of it.

Spiritual Offerings

But more valuable offerings than money, and more within the reach of all, are to be made at Holy Mass to the Lord by those who are present in return for His supreme immolation. They are the offerings of the spirit and the heart, and they will differ according to the persons who bring them. There will be offerings, for instance, of a certain occasion of sin, a dangerous friendship, a feeling of, and a desire for revenge, a mood of discontentment, a wilful aversion, or hatred, or unforgiveness, or sulkiness, the restitution of a certain sum of ill-gotten money, the reparation of a ruined name, etc. There will be other offerings of even higher value: a young man or girl will offer themselves to the exclusive service of the Lord in the priesthood or religious life, for the home or foreign missions, for unselfish work connected with them in their parish or town, or for other apostolic labors of charity, piety, and religion. Finally, there will be offerings of great trials, heavy crosses, bitter bereavements and dire afflictions, corporal and spiritual, open and secret. No cross but will look tiny and insignificant and easy to bear in the shadow of the Cross of Christ. If each one of the attendants makes his or her appropriate offering with

day of evils. He hath protected me in the secret place of His tabernacle.

He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.

I have gone round, and have offered up in His tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to Thee: have mercy on me and hear me.

My heart hath said to me, My face hath sought Thee: Thy face, O Lord, will I still seek.

Turn not away Thy face from me: decline not in Thy wrath from Thy servant.

Be Thou my helper: forsake me not, do not Thou despise me, O God my Savior.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in Thy way, and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me, for unjust witnesses have risen up against me, and iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

a sincere heart, the sum of them will far outweigh in the eyes of the Lord the basket of gathered money, whatever may be its total, and will be a most pleasing holocaust in the eyes of our Savior Who is being immolated for us.

Love Lingers

As soon as our Lord expired on the Cross after He had cried out: "It is consummated!" (John, 19, 30,) the mob of the unbelieving and unfeeling Jews and soldiers at once dispersed. Their curiosity was satisfied. They hurried to other thrills and adventures. But the disciples of Jesus and the pious women lingered gratefully, lovingly and long about the Cross. The sacred place fascinated them. They found it difficult to tear themselves away from it. It meant so much to them.

It is not a good sign if Catholics attending Mass grow impatient of its duration, and even before the priest leaves the altar hasten away as though they were fleeing from a fire. They will do better by tarrying a while in loving thanksgiving, and gathering for a sort of a spiritual bouquet all the inspirations and movements of grace they experienced during the sacred rite. And when they finally leave the church, they should beat their breast and say with the centurion after the crucifixion on Calvary: "Indeed this was the Son of God!" (Matt., 27, 54.) Amen.

O Salutaris

O salutaris hostia,
Quae coeli pandis ostium.
Bella premunt hostilia;
Da robur fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria. Amen.

Tantum Ergo

Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio,
Procedenti ab utroque
Compar sit laudatio. Amen.

LECTURE X.

The Precious Blood.

"You were not redeemed with corruptible things as gold or silver . . . but with the Precious Blood of Christ, as of a Lamb unspotted and undefiled" (*1 Peter, 1, 18, 19*).

FOR the best of reasons the Church has ordained that Holy Communion be given the faithful under the species of bread alone. Whilst every Catholic knows fullwell, that the Sacred Host is just as much the Blood of Christ as is the consecrated species of wine, just as the latter is as much the Flesh of Christ as is the consecrated species of bread, for Christ is now immortal and indivisible; yet one deplorable result of Holy Communion under the species of bread only in many Catholics is a certain inattention to, or a practical depreciation of the Precious Blood of our Savior.

The Flow of the Blood

They almost entirely lose sight of this Blood and its value for them. If they prized it and its having been shed for them as it deserves, and if they realized that Holy Mass is the mystical perpetuation of its flow, and Holy Communion its commemoration and absorption on the part of the recipient, they would esteem the Unbloody

PSALM 73.

Ut Quid, Deus.

A prayer of the Church under grievous persecutions.

O GOD, why hast Thou cast us off forever? why is Thy wrath enkindled against the sheep of Thy pasture?

Remember Thy congregation, which Thou hast possessed from the beginning;

The sceptre of Thy inheritance which Thou hast redeemed; Mount Sion in which Thou hast dwelt.

Lift up Thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary!

And they that hate Thee have made their boards, in the midst of Thy solemnity.

They have set up their ensigns for signs: and they knew not both in the going out, and on the highest top.

As with axes in a wood of trees, they have cut down at once the gates thereof: with axe and hatchet they have brought it down.

They have set fire to Thy sanctuary: they have defiled the dwelling place of Thy name on the earth.

They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

Sacrifice and the Holy Sacrament more than they do. An earnest and loving meditation on the Precious Blood will, therefore, not be amiss during the Forty Hours.

"Galilean! Thou Hast Conquered!"

When the Roman Emperor Julian the Apostate, who had done all in his power to extirpate the cult and the Name of Jesus from the earth, was mortally wounded, he put his hand in his copiously bleeding wound and, flinging some of the blood to heaven, cried out: "Galilean, Thou hast conquered!" It was a late and forced surrender. As we now contemplate the Precious Blood of Jesus, and its infinite value for our souls, we are going to let this divine balm trickle down upon us from the Cross, and we will say in glad and loving capitulation: Jesus, Thou hast conquered! and we will add with St. Bernard: "O Jesus, be Jesus to me!"

Blood of Our Lord

To cherish this Holy Blood of our Savior we have but to remember, that it was taken, every drop of it, from the most pure and immaculate body of Mary, our own kin, through the operation of the Holy Ghost; that we were redeemed by it (1 Peter, 1, 18); that Jesus made our peace with God by the Blood of His Cross (Col., 1, 20); that He sanctified the people by

Our signs we have not seen, there is now no prophet: and he will know us no more.

How long, O God, shall the enemy reproach? is the adversary to blaspheme Thy Name forever?

Why dost Thou turn away Thy hand? and Thy right hand out of the midst of Thy bosom forever?

But God is our king before ages; He hath wrought salvation in the midst of the earth.

Thou by Thy strength didst make the sea foam: Thou didst crush the heads of the dragon in the waters.

Thou hast broken the heads of the dragon: Thou hast given him to be meat for the people of the Ethiopians.

Thou hast broken up the fountains and the torrents: Thou hast dried up the Ethan rivers.

Thine is the day, and Thine is the night: Thou hast made the morning light and the sun.

Thou hast made all the borders of the earth: the summer and the spring were formed by Thee.

Remember this, the enemy hath reproached the Lord: and a foolish people hath blasphemed Thy Name.

Deliver not up to beasts the souls that praise Thee: and forget not to the end the souls of Thy poor.

Have regard to Thy covenant: for they that are the vile of the earth have been filled with dwelling of iniquity.

His own Blood (Hebr., 13, 12); that through His Blood we have redemption and the remission of sins (Eph., 1, 7); that we are justified by His Blood (Rom., 5, 9); and that "blessed are they that wash their robes in the Blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city" (Apoc., 21, 14). We have every reason, therefore, with the angels to sing a new canticle to Jesus in heaven, saying: "Thou art worthy, O Lord, to take the book and to open the seals thereof; because Thou wast slain and hast redeemed us to God, in Thy Blood, out of every tribe and people and nation" (Apoc., 5, 9).

Love, the Only Motive

We shall cherish this Precious Blood still more when we reflect upon the love with which it was shed, and the manner and profusion of its shedding. In the first place Jesus, even granting that He wanted to redeem us adequately, did not have to shed His Blood at all. Supposing He wanted to shed it, however, one little drop of His Blood, having an infinite value, would have been superabundant to redeem the entire human race. Its shedding, then, was evidently altogether voluntary, spontaneous and gratuitous on the part of our Lord. His love for us is the only explanation, as it was the only motive, of it.

Let not the humble be turned away with confusion: the poor and needy shall praise Thy name.

Arise, O God, judge Thy own cause: remember Thy reproaches with which the foolish man hath reproached Thee all the day.

Forget not the voices of Thy enemies; the pride of them that hate Thee ascendeth continually.

Prayer.

(Imit. 3, 50.)

O Lord God, holy Father, be Thou now and forever blessed; for as Thou willest so has it been done: and what Thou dost is good. Let Thy servant be glad in Thee, not in himself, nor in any other; for Thou alone art true joy, Thou my hope and my crown, Thou my gladness and my honor, O Lord. What has Thy servant but what he has received from Thee, and this without any merit of his own? Thine are all things which Thou hast given and which Thou hast made.

I am poor and in labors from my youth; and my soul is sometimes saddened unto tears, and sometimes is disturbed within herself by reason of sufferings at hand. I long for the joy of peace; I beg again and again for the peace of Thy children, who are fed by Thee in the light of

How eager He was to shed it He demonstrated at His circumcision, eight days after He was born. He at once set about deserving the name given Him. He was called Jesus, or Savior. At the bestowal of the name He poured out some of the Blood which was later to ransom us on the Cross. At the circumcision it flowed only as a tiny stream, but soon this stream was to spread out into an immense ocean or, rather, a vast deluge of Blood, covering all the world for all ages to come, not unto perdition but unto salvation.

"Behold the Lamb of God!"

It was not without fond design and loving significance, that Jesus had the Precursor to point Him out as the Messias with the words: "Behold the Lamb of God, behold Him Who taketh away the sin of the world!" (John, 1, 29.) The idea of lamb is closely associated with the idea of slaughter and sacrifice involving the shedding of Blood. Just before the priest gives you Holy Communion he holds the Host aloft before you, and repeats these words of the Baptist to impress upon you, that the Sacrament is the memorial of Christ's death, and that His Precious Blood is about to be administered to you.

High Blood Pressure

The desire of Jesus to pay the ransom of His Blood for us was so great that He could not wait

Thy consolation. If Thou givest peace, if Thou infusest holy joy, the soul of Thy servant shall be full of melody, and devout in Thy praise.

But if Thou withdraw Thyself, as Thou art very often wont, he will not be able to run in the way of Thy commandments, but rather his knees are bent for the smiting of his breast; because it is not with him as it was yesterday and the day before, when Thy lamp shone over his head, and he was covered under the shadow of Thy wings from temptations coming on like a flood.

Father, just and always to be praised, the hour is come for Thy servant to be tried. Father, worthy of all love, it is fitting that Thy servant should at this hour suffer something for Thee. Father, always to be honored, the hour is come which Thou didst foresee from all eternity, that Thy servant for a short time should be outwardly oppressed, but inwardly live always to Thee; that he should be a little slighted and humiliated, and should seem wanting in the sight of men; that he should be severely afflicted with sufferings and weaknesses; that so he may rise again with Thee in the dawn of a new light, and to be glorified in heaven.

Holy Father, this hast Thou appointed, and so hast Thou willed: and that has come to pass which Thou hast ordained. For this is a favor

for the executioners to shed it by violence. Two or three hours before He was captured He anticipated their work by shedding it through the force of His loving desire in the Garden of Olives, where He pressed it from His pores so that it fell in great drops from His forehead. He gave a prevision of this when He said: "I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?" (Luke, 12, 50.) In the best sense of the word Jesus suffered from high blood pressure, brought on and deliberately nursed by His consuming love for us and His burning desire of our redemption.

Wounds, Bruises and Swelling Sores

When finally the henchmen began to shed His Blood for our salvation He had them to use all possible instruments so they could and would shed it all with vehemence and verve: the ropes, the scourges, the thorns, the heavy cross, the very seamless garb He wore, and the nails, until He hung on the gibbet of shame, gory and grimy, bleeding from every member and every pore of His Body: "From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil" (Is., 1, 6).

to Thy friend that he should suffer and be afflicted in this world for the love of Thee, how often soever and by whomsoever Thou permittest it to befall him. Without Thy counsel and providence, and without cause, nothing is done upon earth. Amen.

PSALM 76.

Voce Mea.

Recourse to God in trouble of mind.

I cried to the Lord with my voice; to God with my voice; and He gave me ear.

In the day of my trouble I sought God, with my hands lifted up to Him in the night: and I was not disappointed.

My soul refused to be comforted: I remembered God, and was delighted; and I mused: and my spirit swooned away.

My eyes prevented the watches: I was troubled, and I spake not.

I thought upon the days of old: and I had in my mind the eternal years.

And I meditated in the night with my own heart: and I mused and I searched my spirit.

Will God then cast off forever? or will He never more be favorable?

He Remembered

After having bled to death, Jesus seemed to remember or to fear lest one or the other drop of His Blood was not shed for us; consequently He had one of the soldiers to open His side with a spear, and immediately there came out blood and water (John, 19, 34). Not a single drop was allowed to remain unshed; so much did Jesus in His great love for us enjoy the shedding.

What lends greater force to this reflection is the remembrance, that on the previous evening Jesus had arranged for the perpetuation of this shedding of His Blood in a mystic manner until the end of time, through the Holy Sacrifice of Mass. He must have delighted in it much to perpetuate it thus. No wonder Jesus has been called the divine Pelican. An ancient belief held that the bird called pelican pierced her breast with her bill to feed her young with her blood, regardless of her own suffering and loss. Jesus not only had His breast but His very Heart pierced to feed us with His saving Blood.

Veins and Arteries

By means of the holy sacraments and the Holy Sacrifice of Mass Jesus in a way wove a mystic net of veins and arteries, through which His Precious Blood might enter into and flood our souls unto salvation and unto the most intimate union with Himself. He uses various dis-

Or will He cut off His mercy forever, from generation to generation?

Or will God forget to show mercy? or will He in His anger shut up His mercies?

And I said, Now have I begun: this is the change of the right hand of the Most High.

I remembered the works of the Lord: for I will be mindful of Thy wonders from the beginning.

And I will meditate on all Thy works: and will be employed in Thy doings.

Thy way, O God, is holy: who is the great God like our God? Thou art the God that doest wonders.

Thou hast made Thy power known among the nations: with Thy arm Thou hast redeemed Thy people, the children of Jacob and of Joseph.

The waters saw Thee, O God: the waters saw Thee: and they were afraid, and the depths were troubled.

Great was the noise of the waters: the clouds sent out a sound.

For Thy arrows pass; the voice of Thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook and trembled.

Thy way is in the sea, and Thy paths in many waters: and Thy footsteps shall not be known.

Thou hast conducted Thy people like sheep, by the hand of Moses and Aaron.

guises in the respective sacraments, it is true, but in each sacrament the disguise is easily discovered by the eye of faith as the channel for the redeeming Blood of Christ. It flows stealthily upon the soul under the appearance of water in baptism, of chrism in confirmation, of holy oil in extreme unction, of the absolution words of the priest in penance, of the laying on of the bishop's hands in holy orders, and of the mutual consent of the parties to the marriage in sacred matrimony.

Mere Ciphers

Without the efficacy and virtue of this Priceless Blood there would be no supernatural life possible to the souls of men. "I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing" (John, 15, 5). Of ourselves we are but so many zeros or ciphers as regards the supernatural order. But the Blood of Christ places a number before these ciphers, according to the measure of faith and love for it in the beneficiary, and raises them to immense heavenly merit. Here again Jesus has been boundless in His liberality. He might have deposited in each of the sacraments, or in all of them together, just one drop of His Blood. Instead, He lets it flow freely upon our souls in all the sacraments, and in the Sacrament of

Prayer.

(Imit. 3, 50.)

It is good for me, O Lord, that Thou hast humiliated me, that I may learn Thy statutes; and that I may cast away all uplifting of heart and all presumption. It is useful for me that shame has covered my face, that I may seek for comfort to Thee rather than to men. I have also learned thereby to dread Thine inscrutable judgments; who dost afflict the just together with the wicked, but not without equity and justice.

Thanks be to Thee that Thou hast not spared my sins, but hast worn me down with bitter stripes, inflicting pains and sending distress both within and without. Of all under heaven there is none that can comfort me but Thou, O Lord my God, the heavenly physician of souls, who smitest and dost heal, leadest down to hell, and bringest up again. Thy chastisement is on me, and Thy rod itself shall teach me.

Behold, dear Father, I am in Thy hands; I bow myself down under the rod of Thy correction. Smite Thou my back and my neck, that I may bend my crookedness to Thy will. Make me a pious and humble disciple of Thine, as Thou wert wont well to do, that I may walk at Thine every sign. To Thee I commit myself, and all that is mine, to be corrected; it is better to be

sacraments, in Holy Communion, He gives it to us to drink in its entirety, not a drop missing.

Blood Transfusion

The transfusion of blood is rather a modern device in therapeutics. At times it apparently has excellent effects. Healthy blood from the arteries of another seems to instill new life and vigor into a sick and anemic patient. Spiritually Jesus is the outstanding originator of the transfusion of blood. He arranged means and ways to have His Divine Blood to flow into and to drench with its power all the souls eager for its life and strength. And this Sacred Blood fits in with every soul. In the therapeutic transfusion of blood a certain similarity of the two bloods that are to mix is required, they say. The Blood of Jesus establishes this similarity with the blood of the soul with which it mingles through its divine force. "I am the vine: you the branches." The same sap that vivifies the vine gives life and fruit to the branches.

Hypodermic Injections

In the medicinal profession hypodermic injections are much used for divers purposes. According to the medicine injected they ease pain and bring on slumber, or they produce a revival of energy and vitality. The Blood of Jesus Christ communicated to us by the sacraments, especially

chastised here than hereafter. Thou knowest all things and each thing, and there is nothing in the conscience of man hidden from Thee. Thou knowest things to come, before they are done; nor hast Thou need that any should teach Thee or remind Thee of the things that are done upon earth. Thou knowest what is expedient for my progress, and how serviceable tribulation is to rub away the rust of sin.

Do with me according to Thy good pleasure which I have desired; and despise not my sinful life, to no one better or more clearly known than to Thee alone. Grant me, O Lord, to know what I ought to know, to love what I ought to love, to praise what is most pleasing to Thee, to esteem what is precious in Thy sight, to despise what is vile in Thine eyes. Suffer me not to judge according to the sight of the outward eyes, nor to pronounce according to the hearing of the ears of inexperienced men; but to determine both the things that are seen and spiritual things with true judgment, and above all things ever to seek Thy good will and pleasure.

The minds of men are often deceived in judging, and the lovers of this world are deceived in loving visible things alone. What is a man the better for being reputed greater by man? The cheat deceives the cheat, the vain the vain, the blind the blind, the weak the weak, whilst they extol them; and in truth one rather puts another

the Holy Eucharist, produces these various effects in a spiritual way: it deadens the fire of concupiscence, the pride of life, and the greed of this world's goods, whilst it inflames within us the love of God, the quest of purity and the desire for holiness.

Arteriosclerosis

In Naples the liquefaction of the blood of St. Januarius draws vast throngs of admirers. Whenever the phial with the hardened blood is placed close to the head of the saint, in which and through which it had coursed when he was living, the blood begins to liquefy and show signs of life. Spiritually all of us have a tendency to contract arteriosclerosis, or hardening of the arteries, bringing on weakness, lethargy and general indisposition. The way to heal or forestall this dread spiritual disease is to approach often the Head from Whom our soul's blood is derived, and by Holy Mass and the reception of the Sacraments to draw a fresh supply of it. Then we need not fear a coagulation of the vital fluid of our supernatural life.

One Drop of Alcohol

It has been stated that one drop of alcohol added to a glass of water instantly kills all the germs in the water. Adopting this simile, we may say with due reverence, that one drop of the

to confusion whilst he vainly praises him. For how much each one is in Thine eyes, so much he is and no more, says the humble Saint Francis. Amen.

PSALM 31.

Beati Quorum.

Joy for forgiveness of sin.

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night Thy hand was heavy upon me: I am turned in my anguish, while the thorn is fastened.

I have acknowledged my sin to Thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to Thee in a seasonable time.

Yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which

Blood of our Savior, properly received, will kill at once all the deadly germs of sin and vice contaminating the blood of our soul, and will start us forcefully on the new life described pithily and joyously by one who experienced it, in the words: "And I live, now not I; but Christ liveth in me . . . I live in the faith of the Son of God. Who loved me, and delivered Himself for me . . . With Christ I am nailed to the Cross" (Gal., 2, 20, 19).

Rose-Leaves of St. Francis

Pilgrims to Assisi love to bring back from its sacred shrines rose-leaves from the miraculous rose-garden of St. Francis. The leaves appear to have specks of blood upon them, reminders, so the legend says, of the blood of the saint that was drawn from him when, to stifle vile temptations, he rolled his nude body in thorns, which were then converted into roses. And these leaves, preserved or carried in the spirit of reverent faith, are said to be a sedative against temptations of the flesh.

Be that as it may, the Blood of Jesus comes to us not only on the authority of a pious legend, but of His own infallible promise. And it is given us not only in small specks and indistinct vestiges, faded and dry, but in all its divine fullness and richness in the Holy Eucharist.

hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Be not as the horse and mule, that have not understanding.

With bit and bridle bind fast their jaws, who come not near unto Thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be ye glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Prayer.

(Imit. 3, 40.)

Lord, what is man, that Thou art mindful of him; or the son of man, that Thou visitest him? What has man deserved that Thou shouldst give him Thy grace? Lord, how can I complain if Thou forsake me? or what can I justly allege if Thou dost not what I seek? This indeed I may truly think and say: Lord, I am nothing, I can do nothing, I have nothing of myself that is good; but in all things I come short, and ever tend to nothing. And unless I am supported and inwardly informed by Thee, I become altogether lukewarm and am brought to nought.

Hit in the Heel

The Ancients had a tale of Achilles, a wonderful hero of war. When he was a baby his mother dipped him head-first into the Styx, a mysterious river. She held him by the heel of his foot as she dipped him in the water. Because of this dipping he was later invulnerable as a warrior. No shaft or dart could enter into his flesh. Hence he won every battle. Someone found out, however, the secret of his being invulnerable and, hearing that his mother had held him by the heel as she dipped him into the river, he judged that the heel had not been dipped, and was, therefore, open to the shafts of the enemy. So it was. Ere long Achilles was mortally wounded in the heel and died. This is nothing but a myth, of course.

Invulnerable

In the Holy Sacraments Jesus dips our souls into His Sacred Blood and drenches them through and through, without leaving a single part of them untouched; and He thus makes them invulnerable to the shafts of temptation, whatever and however they may be. If you receive the sacraments regularly and frequently, you will win every spiritual battle, and there will not be a spot in your souls exposed to the deadly darts of the foe.

But Thou, O Lord, art always the same, and endurest forever; always good, just and holy; doing all things well, justly and holily, and disposing them in wisdom. But I, who am more inclined to go back than to go forward, continue not always in one state; for seven times have passed over me. Yet it quickly becomes better when it pleases Thee, and Thou stretchest out Thy helping hand; for Thou alone, without the aid of man, canst assist me and so strengthen me that my countenance be no more changed towards other objects, but my heart be converted and rest in Thee alone. Wherefore, if I did but well know how to cast away from me all human consolation, either for the sake of attaining to devotion, or through the necessity of seeking Thee because there is no man that can comfort me, then might I justly depend on Thy grace, and exult in the gift of new consolation.

Thanks be to Thee from whom all comes, as often as it goes well with me. But I am vanity and nothing in Thy sight, an unstable man and weak. What have I, then, to glory in? or why do I desire to be esteemed? Is it for my nothingness? This also is most vain. Truly vain glory is an evil plague, a very great vanity; because it draws us away from true glory, and leaves us bare of heavenly grace. For whilst a man takes pleasure in himself, he displeases Thee; whilst he yearns after the praises of men, he is deprived

Moist with Blood

In Egypt of old the angel of death was on a certain night to enter every house to slay the first-born. The angel, however, was to pass by the houses of the Israelites, the door posts of which were to be moistened with the blood of the paschal lamb, as a sign that the dwellers of those houses were to be spared. The true Paschal Lamb is Jesus Christ. We not only moisten, but we drench our souls with His life-giving Blood every time we receive Holy Communion worthily. The angel of spiritual death, the wicked angel of sin, will have no power over us when the Precious Blood of Jesus shields us. In order to keep this Blood fresh upon our souls, and to enjoy its protecting and saving power, we must continue to receive Jesus often in Holy Communion.

The Holy Grail

The Holy Grail is famous in story and song. For the lovers of Christ there is a fascination in tracing the history of the sacred vessel that is said to have caught up the Precious Blood of Christ, as it flowed fresh from His side on the Cross. It is a question, if the Holy Grail has been or ever will be definitely found. But more than that favored vessel your soul serves as a holy grail at the Holy Rail. At Holy Communion it is filled not with the lifeless, but with the living, throbbing and energizing Blood of Christ.

of true virtue. But true glory and holy joy is to glory in Thee, and not in self, to rejoice in Thy Name, and not in our own virtue, and not to be delighted in any creature save only for Thy sake.

Let Thy Name be praised, not mine; let Thy work be magnified, not mine; let Thy holy Name be blessed; but to me let nothing be attributed of the praises of men. Thou art my glory, Thou the rejoicing of my heart. In Thee will I glory and rejoice all the day long; but for myself I will glory in nothing save in my infirmities.

Let the Jews seek glory one man of another; I will seek that which is from God alone. All human glory indeed, all temporal honor, all worldly grandeur, compared with Thy eternal glory, is vanity and foolishness. O my truth and my mercy, my God, blessed Trinity, to Thee alone be praise, honor, power, glory, for endless ages of ages. Amen.

PSALM 32.

Exultate Justi.

Praise God and trust in Him.

Rejoice in the Lord, O ye just: praise becometh the upright.

Give praise to the Lord on the harp; sing to

"I Thirst!"

Many years ago the crew of a ship in South American waters hoisted the signal of distress. Their supply of sweet or drinking water had run low. Their plight grew intense. After several days another ship finally came in view and, seeing the signal of distress, hurried to the rescue. The rescuers asked, what the trouble was. The answer came: "We have no drinking water." The rescuers reported: "Why do you not draw some? You are surrounded by it." They were in the mouth of the Amazon river, which has the appearance of an ocean, and they did not know it.

Many Christians are spiritually dying of thirst. Their souls cry for peace and happiness, for relief in their troubles and for solace in their trials. Help is within their reach, in the tabernacle, not far from their homes. If they only listened, they would hear the sweet, soothing voice of Jesus saying: "Come to Me, all you that labor, and are burdened; and I will refresh you" (Matt., 11, 28). "Whosoever drinketh of this water," —of the salt water of this life's false pleasures —"shall thirst again; but he that shall drink of the water that I will give him, shall not thirst forever: but the water that I will give him, shall become in him a fountain of water, springing up into life everlasting" (John, 4, 13, 14). They seem unaware of it, and continue in their torturing thirst for relief, rest and happiness day for day

Him with the psaltery, the instrument of ten strings.

Sing to Him a new canticle, play well unto Him with a loud noise.

For the word of the Lord is right, and all His works are done with faithfulness.

He loveth mercy and judgment; the earth is full of the mercy of the Lord.

By the word of the Lord the heavens were established: and all the host of them by the breath of His mouth.

He gathereth together the waters of the sea, as in a vessel; He layeth up the depths in storehouses.

Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of Him.

For He spake, and they were made: He commanded, and they were created.

The Lord bringeth to nought the counsels of the Gentiles; and he defeateth the devices of nations, and casteth away the counsels of princes.

But the counsel of the Lord standeth forever: the thoughts of His heart to all ages.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance.

The Lord looketh from heaven: He beholdeth all the sons of men.

From His habitation which He hath made, He looketh upon all that dwell on the earth.

with ever new disillusionments and endless disappointments.

On the Cross, through His copious shedding of Blood for us, Jesus suffered a most torturing thirst. He could not contain Himself for pain and cried out, "I thirst!" (John, 19, 28.) It was the only instance in which He called for relief on Calvary. Great as was His bodily thirst, His thirst for our love and salvation, was infinitely greater. How, then, can we long deliberate and hesitate to respond to His ardent thirst by thirsting for His saving Blood in the sacraments and the Holy Sacrifice!

The Language of Blood

No wonder that in view of all this St. Paul says in his letter to the Hebrews: "But you are come . . . to Jesus the mediator of the new testament, and to the sprinkling of Blood which speaketh better than that of Abel. See that you refuse Him not that speaketh" (Hebr., 12, 22-25).

Has blood a language? Indeed it has a most eloquent language, even when it is not shed. In spite of ourselves the blood betrays our most violent sentiments: fear, by suddenly leaving our cheeks; or shame by suffusing them; again, love or hatred by quickening its circulation and, consequently, the action of the heart, provoking at times audible beats and lively thumps of it. Very few can view human blood without a re-

He who hath made the hearts of every one of them: who understandeth all their works.

The king is not saved by a great army: nor shall the giant be saved by his own great strength.

Vain is the horse for safety: neither shall he be saved by his great strength.

Behold, the eyes of the Lord are on them that fear Him: and on them that hope in His mercy.

To deliver their souls from death: and feed them in famine.

Our soul waiteth for the Lord; for He is our helper and protector.

For in Him our heart shall rejoice: and in His holy Name we have trusted.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.

Prayer.

(Imit. 3, 45, 39.)

Lord, give me help from trouble; for vain is the help of man. How often have I found no faithfulness there, where I thought I was sure of it! And how often have I found it there, where I little expected it! Vain, therefore, is all hope in men; but the safety of the just is in Thee, O God. Blessed be Thou, O Lord my God, in all things which befall us. We are weak and unstable; we are quickly deceived and changed. Who is the man that is able to keep himself so

action in their own blood. Some can not see it at all; they faint when confronted with it. Nothing is so potent to stir the blood of the beholders either to love or to hatred as the flow of blood. Mark Antony, of Roman fame, inflamed the passions of the Romans to the highest pitch by slowly uncovering the bloody body of Julius Caesar before their gaze. Pontius Pilate followed a suggestion of human nature when he aimed to enlist pity for Jesus by presenting Him, bleeding abundantly, to the mob and saying: "Behold the Man!" (John, 19, 5.) His words had the contrary effect, owing to the passions of the populace. The sight of the Blood of Jesus made them but thirst for more of His Blood, thus confirming the evidence for the eloquence of blood. No blood is so eloquent as that which is shed for us. When lovers write their vows of love with their blood, they instinctively follow an inspiration of nature.

The Blood of Abel — The Blood of Jesus

What kind of language did the blood of Abel speak? It was a terrible language. The Bible (Gen., 4, 9 sqq.) records it in these words: "And the Lord said unto Cain: . . . What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Now, therefore, cursed shalt thou be upon earth, which hath opened her mouth and received the blood of thy brother at

warily and circumspectly in all things, as not to fall sometimes into some deceit or perplexity?

But he who trusts in Thee, O Lord, and seeks Thee with a simple heart, does not so easily fall. And if he come into some tribulation, in what manner soever he may be entangled therewith, he will quickly be either rescued or consoled by Thee; for Thou wilt not forsake him who trusts in Thee to the end. A trusty friend is rare, one who continues faithful in all the distresses of his friend. Thou, O Lord, Thou alone art most faithful in all things, and besides Thee there is no other such.

Oh, how wise was that holy soul who said: My mind is strongly settled and grounded upon Christ. If it were so with me, the fear of man would not so easily trouble me, nor the darts of words move me. Who is able to foresee all things, who to provide against future evils? If things foreseen nevertheless often hurt us, how can things unlooked for fail to wound us grievously. But why did I not provide better for myself, wretch that I am? Why also have I so easily put my trust in others? But we are men, nor aught but frail men, though by many we are reputed and called angels. In whom shall I put my trust, O Lord? in whom but Thee? Thou art the Truth, Who canst neither deceive nor be deceived. And on the other hand every man is a liar, infirm, unstable, and subject

thy hand. A fugitive and a vagabond shalt thou be upon earth." The language of the Blood of Christ is just the contrary. The blood of Abel cried to heaven for vengeance and punishment: the Blood of Jesus cries to heaven for mercy and forgiveness. If the cry of the blood of Abel pierced the clouds and penetrated unto the very throne of God, insisting on being heard and avenged, the cry of the Blood of Jesus pierces the very heart of God, demanding the grant of pardon and grace. The blood of Abel recalled jealousy and hatred, having been shed against the will of Abel by Cain: the Blood of Jesus bespeaks only love and goodness, having been shed voluntarily by our Lord, and drowning, therefore, with its voice of love the cry of the sinister traits of the enemies of Jesus.

The blood of Abel showed how little a human life was made of by a man in passion: the Blood of Jesus proves to us beyond question the value of an immortal soul to a God in love with it. It must be priceless, to requisition the Blood of the God-Man for its ransom. The blood of Abel protrays the self-seeking trait inherent in corrupt nature, which for its own comfort and to promote its selfish interests does not hesitate to inflict the severest suffering and extreme loss upon another, as Cain inflicted upon Abel: the Blood of Jesus pictures to us the beauty of love and the

to fail, especially in words; so that we ought with difficulty to believe even that which in appearance seems to sound well.

How wisely dost Thou forewarn us to beware of men, and that a man's foes shall be they of his own household, and that we are not to believe if any one should say; Lo here, or lo there. I have been taught to my cost; and would that it may serve to make me more cautious, and not to increase my folly. Be wary, saith one, be wary, keep to thyself what I tell thee. And whilst I hold my peace, and believe the matter to be secret, he himself can not keep the secret which he desires me to keep, but presently betrays both me and himself, and goes his way. From such tales and such unwary men defend me, O Lord; that I fall not into their hands, nor ever do the like. Give to my mouth true and constant words, and remove far from me a crafty tongue. What I will not endure I ought by all means to shun.

Oh, how good a thing and how peaceable it is to be silent about others, and not to believe indifferently all, nor easily tell out what we hear, to lay one's self open to few, always to seek Thee, the Beholder of the heart, and not to be carried about by every wind of words; but to wish that all things both within and without may be done according to the pleasure of Thy will. How safe it is for the keeping of heavenly grace to

grandeur of supreme sacrifice for the sake of others: He dies that we might live.

The Wild Bull of Evil Is Undone

Of the Holy Name of Jesus St. Paul says: "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (Philipp., 2, 10). With the same force the eloquence of the Blood of Jesus resounds and challenges a hearing, not only in heaven and on earth but also under the earth. The devils tremble at it. When the wild bull in the arena sees blood his fury reaches its height. But when our archfiend the devil spies the Blood of Jesus, he is disarmed, vanquished and undone.

If God yields, to the eloquence of Jesus' Blood, and if the devil has to give way to it, why should we not surrender to it? To those of us who "refuse Him not that speaketh" this divine eloquence is incisive, thrilling and overpowering. If we have a fine and delicate sense of spiritual hearing, accustomed to the various tones of the Blood of Jesus speaking to us, we shall perceive the different languages of this adorable Blood according to the method and motive of its spilling.

The Blood of Jesus Speaks Various Languages

The Blood which our Savior sheds in the Garden of Gethsemane cries unto us as it were: "Could you not watch one hour with Me?"

shun the appearing in the sight of men, and not to seek those things which seem to cause admiration abroad, but with all diligence to follow after what brings amendment of life and fervor.

To how many has it been hurtful to have their virtue known and over-hastily praised! How profitable indeed has grace been when kept with silence in this frail life, which is said to be wholly a temptation and a warfare! Lord, I willingly commit all things to Thee; for my thinking can profit little. Would that I did not cleave so much to future events, but offered myself with all readiness to Thy good pleasure. Amen.

PSALM 4.

When I called upon Him, the God of my justice heard me: when I was in distress, Thou didst enlarge me.

Have mercy upon me and hear my prayer.

O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

Know ye also that the Lord hath exalted His holy one: the Lord will hear me when I cry unto Him.

Be ye angry, and sin not: the things which you say in your hearts, be sorry for upon your beds.

(Matt., 26, 40.) He reproves our spiritual indolence and torpor, our wilful sleepiness at Mass or prayer or at the word of God, our neglect to visit Him and keep Him company in the loneliness of the tabernacle.

At His cruel scourging His Blood inveighs against the sins of impurity. Because Christians sinfully indulge and misuse their bodies, which are members of Christ (1 Cor., 6, 15), and the temples of the Holy Ghost (ib., 19), Jesus allows His virginal Body to be literally torn to shreds and to bleed all over.

The Blood pressed from our Savior's divine head through the crown of thorns upbraids us for our vanity, conceit and pride, for our self-glorification and self-sufficiency, for our overweening and exaggerated estimate of ourselves at the expense of the consideration due to others, for our consequent sensitiveness, peevishness, irritability and vindictiveness.

The Blood which marked the footsteps of Jesus all along the path to Calvary deplores bitterly our want of patience and resignation in suffering, our aversion to mortification in every way, our discouragement and depression in trials, our murmurs and complaints: in a word our positive and ill-concealed dislike of the Cross of Christ.

The Blood that flows from the five wounds of Jesus on the Cross, and oozes from every pore of His Body, and finally is ejected from His Sacred

Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

The light of Thy countenance, O Lord, is signed upon us: Thou hast put gladness in my heart.

But the fruit of their corn and wine and oil: are the multiplied.

In peace in the selfsame: I will sleep and take my rest.

For Thou only, O Lord, hast established me in hope.

PSALM 14.

Lord who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill?

He that walketh without blemish, and worketh justice:

He that speaketh truth in his heart, who hath not used deceit in his tongue.

Nor hath done evil to his neighbor, nor taken up a reproach against his neighbors.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbor, and deceiveth not.

He that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be moved forever.

Heart unto the very last drop of it speaks most convincingly of the infinite love of Jesus for us, of the immense value of our immortal souls, and inferentially, of our nameless ingratitude and disloyalty, when in the face of the shedding of all this Precious Blood we still commit mortal sin, "crucifying again . . . the Son of God" (Hebr., 6, 6), or even relapse into the same grievous sin, or stubbornly remain in the proximate occasion of sin. In truth this Holy Blood has a powerful and trenchant speech.

"I Am Guilty!"

The best way we can surrender to the eloquence of the Blood of Jesus will be by inverting in our regard the words of Pontius Pilate. At the very time he sentenced Jesus to the shedding of all his Blood in the most ignominious and painful manner, this weak, vacillating, hypocritical and self-deceiving Roman governor publicly exclaimed in the presence of Jesus: "I am innocent of the Blood of this just man" (Matt., 27, 24).

We rather say, as we beat our breast in deep contrition: I am guilty of the Blood of my Savior. I have caused its cruel shedding by my sins. Had I been the only one to sin, its shedding would have been as tragic and copious as it was now. Yes, I am guilty of this Precious Blood. But, to use the words of the Church in her exulting chant of joy on Holy Saturday, I must cry, too:

Act of Adoration

O Jesus, my Lord and my God, I firmly believe that Thou art really present in the Sacred Host. I adore Thee hidden in the Blessed Sacrament. Here is Thy Sacred Body which hung upon the Cross; here is Thy Soul which was sorrowful in the Garden; here are those Eyes which looked with pity and love upon all, now gazing into my soul. Lord, I believe that here, on this altar, Thy wounded Heart is beating with love for me. In this loving Heart I place all my confidence. I love Thee, O Jesus, the only Source of all that is good and beautiful, and I am truly sorry for having offended Thee. I desire, dear Jesus, to receive Thee into my heart. Come, my Lord, my God and my All! Come to me and let me never be separated from Thee by sin. Bless me in life and in death, that I may be happy with Thee forever in Heaven.

Sweet Sacrament, we adore Thee. Oh, make us love Thee more and more.

O Sacrament Most Holy,
A Sacrament Divine,
All praise and all thanksgiving
Be every moment Thine.

O happy fault! How fortunate it was for me that I sinned, since my sin is to be expiated, provided I am truly contrite, by the adorable and priceless Blood of Jesus Christ! Rather to have been a slave, and to have been ransomed at so great and dear a price, and in so loving a manner, than not to have needed redemption at all!

But if the confession of our guilt of the Blood of Christ is sincere in its compunction, we shall prove it mainly by the determined avoidance of the cause of its shedding, of sin in every form, remembering the words of the apostle to the Hebrews (10, 29): "How much more do you think he deserveth worse punishments, who had trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?"

To Resist Unto Blood

And we shall also bear in mind St. Paul's other words in the same Epistle (12, 4): "For you have not yet resisted unto blood, striving against sin." Jesus abolished the law of retaliation of hatred and vengeance which demanded "life for life, eye for eye, tooth for tooth" (Deut., 19, 21); but He emphasized the law of the return of love for love. His bid for our love was always based either on His prior or subsequent love of us. It is, therefore, evident that Jesus wants

Thanksgiving.

Blessed art Thou, O Lord, the God of our fathers.

And worthy to be praised, and glorious forever.

Let us bless the Father and the Son, with the Holy Ghost.

Let us praise and magnify Him forever.

Blessed art Thou, O Lord, in the firmament of heaven.

And worthy be to praised, glorious and exalted forever.

Bless the Lord, O my soul.

And forget not all His benefits.

O Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you

And with thy spirit.

Prayer.

O God, whose mercies are without number, and the treasure of whose goodness is infinite: we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency: that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faith-

blood for Blood. If we have not the opportunity to shed our blood through violence from without for love of Him, He desires that we resist temptations of all kinds unto blood, namely until it hurts and presses the very life blood from our hearts because of the effort we make rather to die than to offend Him ever so little. And the best way to keep from sin in the future is to atone for the sins of the past by penance unto blood or, again, until it hurts; for "without shedding of blood there is no remission" (ib., 9, 22).

"His Blood Be upon Us!"

Our other answer to the eloquence of our Lord's Blood will be couched in the words—but with a different tone and meaning—of the mob before the court of Pilate, which shouted: "His Blood be upon us and upon our children!" (Matt., 27, 25.) In the mouth of the passionate mob this was a terrible curse, which was tremendously verified shortly after. On our lips it will be the sweetest blessing, the verification of which will not be long delayed.

May, then, the Sacred Blood of Jesus be upon us and upon our children often; daily, if possible, through our assistance at Holy Mass and the reception of Holy Communion. May it be upon us when we have sinned, to wash us clean from our iniquities and render our souls whiter than

ful by the light of the Holy Spirit: grant us, by the same Spirit, to relish what is right, and evermore to rejoice in his consolation.

O God, who sufferest none that hope in Thee to be afflicted over much, but dost afford a gracious ear unto their prayers: we render Thee thanks for that Thou hast heard our supplications and vows; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Christ our Lord. Amen.

PSALM 42.

Judge me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

For Thou art God my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.

And I will go into the altar of God: to God Who giveth joy to my youth.

To Thee, O God my God, I will give praise upon the harp:

Why art thou sad, O my soul; and why dost thou disquiet me?

Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

snow; but may it rather be upon us to strengthen and to render us immune against all sin, and assure us the final conquest over the archenemy of our soul. May it be upon our children, so they will remain true to their holy faith and loyal to their Savior, and transmit the story and value of His redeeming Blood to their children and children's children to the end of time. And may we all be found worthy to be included in this beautiful eulogy of the Apocalypse:

"And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they? . . . These are they who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb. Therefore they are before the throne of God, and they serve Him day and night in His temple: and He, that sitteth on the throne, shall dwell over them. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes" (Apoc., 7, 13 sqq.). Amen.

Prayer

O JESUS, Eternal Priest, keep Thy priests within the shelter of Thy Sacred Heart, where none may touch them. Keep unstained their anointed hands, which daily touch Thy Sacred Body. Keep unsullied their lips, daily purpled with Thy Precious Blood. Keep pure and unearthly their hearts, sealed with the sublime marks of the priesthood. Let Thy Holy love surround them, and shield them from the world's contagion. Bless their labors with abundant fruit and may the souls to whom they minister be their joy and consolation here, and their everlasting crown in eternity. Amen.

LECTURE XI.

The Minister of the Eucharist: The Catholic Priest.

"Thou shalt go before the face of the Lord to prepare His ways" (*Luke, 1, 76*).

THE religious revolutionists of the sixteenth century deprecated and discarded the veneration of Mary, the Mother of God, pretendedly to focus all their attention and cult on Jesus Christ. They condemned and eliminated Holy Mass, in order to concentrate, as they said, their appreciation exclusively on the Death of Christ on Calvary. They abominated and abolished the sacred order of the priesthood, wanting no other priest but the eternal High-Priest, Jesus Christ.

Hypocrisy, Cant, Sacrilege and Blasphemy

All this in the sequel clearly turned out to be what it evidently was at the very start: rank hypocrisy, pure cant, fatal sacrilege, and disastrous blasphemy. As we now look back over the four centuries which have elapsed since then, we can not fail to note how emphatically the open facts of history belie their iniquitous contentions or pretensions.

The Christians who have remained true to Mary, honoring and invoking her as the Mother of God, are almost the only ones who have re-

PSALM 109.

Dixit Dominus.

Christ's everlasting priesthood.

THE Lord said to my Lord: Sit Thou at my right hand:

Until I make Thy enemies Thy footstool.

The Lord will send forth the sceptre of Thy power out of Sion: rule Thou in the midst of Thy enemies.

With Thee is the principality in the day of Thy strength; in the brightness of the saints: from the womb before the day-star I begat Thee.

The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech.

The Lord at Thy right hand hath crushed kings in the day of His wrath.

He shall judge among nations; He shall fill them with ruins: He shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall He lift up the head.

mained loyal to her Son and the faith in His divinity; whereas whoever began by forsaking the Mother, ended by disavowing the Son.

The Christians who faithfully adhered to Holy Mass as to the unbloody immolation of Jesus Christ, being in essence and value identically the same as the Sacrifice on the Cross, have persevered in their loving faith and high appreciation of, and intense gratitude for the Sacrifice on the Cross; whilst the enemies of the Mass have almost universally forfeited all faith in, and love and gratitude for the Sacrifice on the Cross as the price of our redemption. Disowning the official, unbloody and mystical immolation of Jesus, instituted by Christ Himself the eve before His Death, with a command for its continuation through the ages in memory of Him, they could not long hold on to the bloody Sacrifice of the same Jesus on Calvary, which Jesus designed should be perpetuated through Holy Mass.

The Christians who have kept the faith in the divine priesthood instituted by Jesus Christ, and who have reverenced the priests as the delegates and the representatives of Christ, and as the dispensers of His mysteries, have remained close and fast to Jesus, the eternal High-Priest; whereas whoever has given up belief in, and reverence for, and submission to the priests of Christ, has gotten far away from Christ, ignoring His mysteries, and caring neither for His messages nor His gifts.

PSALM 110.

Confitebor Tibi Domine.

Praise to God for His benefits to His Church.

I will praise Thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His will.

His work is glorious and magnificent: and His justice continueth forever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

He will be mindful forever of His covenant: He will show forth to His people the power of His works:

That He may give them the inheritance of the Gentiles: the works of His hands are truth and judgment.

All His commandments are true: confirmed forever and ever, made in truth and equity.

He hath sent redemption to His people: He hath commanded His covenant to be forever.

Holy and terrible is His Name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth forever and ever.

Hold On to the Priest

What is true of large bodies of men in this regard is equally verified in the case of individuals. To restrict ourselves to the last of the three aforesaid considerations, when you see a Catholic having a high conception of the priestly dignity and acting in accordance with this conception, you see a Catholic who clings to Jesus and loves Him much. Viceversa, when a Catholic has a low idea of the priest's station and meaning to him, and behaves accordingly, you have a Catholic whose faith in Christ is weak, and is ebbing away fast.

If, then, in the Forty Hours we plan to revive our faith in, and love for Jesus Christ in the Most Blessed Sacrament, a good way to do it is to increase our appraisal of, and our love and veneration for Jesus' priests; not because of the human or personal qualities each priest may or may not possess, but because of his sacred character, conferred upon him in the sacrament of holy orders, and officially qualifying him to be, as St. Bernard expresses it, "another Christ," or Christ's double, His vicegerent and plenipotentiary in the economy of salvation, or the work of redemption.

I Love the Priest

Here again we have a striking evidence of the love of Jesus for us. Not satisfied with leaving

Prayer.

(Imit. 3, 55.)

O Lord my God, Who hast created me after Thine own image and likeness, grant me this grace which Thou hast shown to be so great and so necessary to salvation, that I may overcome my very evil nature, which draws me to sins and perdition. For I perceive in my flesh the law of sin contradicting the law of my mind, and leading me captive to obey my senses in many things; neither can I resist the passions thereof unless assisted by Thy holy grace, glowingly infused into my heart.

I need Thy grace, and great grace, to overcome nature, which is always prone to evil from her youth. For she having fallen through the first man, Adam, and having been corrupted by sin, the penalty of this stain has come down upon all mankind; so that nature herself, which by Thee was fashioned good and upright, now stands for the vice and infirmity of corrupt nature; since she tends, when left to herself, to evil and to things below. For the little strength which remains is but as a spark hidden in the ashes.

This is our natural reason itself, wrapped around with a great mist, still able to judge between good and evil, and to discern the true and the false, though it be unable to fulfill all

us Himself in a form that was speechless and lifeless, He also continued His existence and blessed activity among us through living and speaking representatives and duplicates of Himself: His priests.

This very day, on which I am writing this (Jan. 25, 1926), I heard a young man of about seventeen years say in the presence of several: "I have never met a priest whom I did not love. This is one virtue I have: I love the priest, because he is a priest." As long as this lad continues to nurse this virtue, he will never get away from God. Every priest has become a priest because of the Holy Eucharist. His entire priestly life gravitates towards, revolves about, and aims at the Holy Eucharist and its cult. No wonder it is impossible to get away from the Hidden God as long as one clings to His anointed minister.

In the Old Law, whenever God wanted to reward His people most magnanimously He gave them good priests; on the contrary His fiercest punishment consisted in His withdrawal of good priests. In the New Law He seems quite generally to follow the same method. Many Catholics keep the Ember days strictest of all the fast days, to obtain from God good and worthy priests.

that it approves; and does not now enjoy the full light of truth, nor a healthy state of its affections. Hence it is, O my God, that according to the inward man I am delighted with Thy law, knowing that Thy command will prove to be good, just and holy, and reproving all evil and sin as what ought to be shunned. And yet with the flesh I serve the law of sin, whilst I rather obey my senses than my reason.

Hence it is that to will good is present with me, but how to accomplish it, I find not. Hence I often make many good resolutions; but because I lack grace to help my weakness, through a slight resistance I recoil and fall away. Hence it comes to pass that I recognize the way of perfection, and see clearly enough what it is I ought to do; but being pressed down with the weight of my own corruption, I rise not to those things which are more perfect.

Oh, how exceedingly necessary is Thy grace for me, O Lord, to begin that which is good, to continue it, and to perfect it! For without it I can do nothing; but I can do all things in Thee when Thy grace strengthens me. O grace truly of heaven, without which we have no merits of our own, neither are any of the gifts of nature to be valued! No arts, no riches, no beauty or strength, no wit or eloquence, are of any worth with Thee, O Lord, without grace.

The Priestly Character

What the priestly character or soul-mark is no man can say. Its immense grandeur and beauty and power will only come to light in eternity. All theologians agree, however, with St. Thomas Aquinas, who teaches that it is a participation in the priesthood of Christ. And since Christ is priest forever, the priestly character remains forever, undimmed and unchanged. A priest may grow old, decrepit and infirm; his hair may be bleached, his forehead furrowed, his figure stooped, his hands unsteady and trembling: his priestly character or soul-mark is as fresh and powerful as it was when at the ordination the bishop's hands were still resting on his head, and when the sacred oil was fresh and fragrant on his hands. Death itself will not erase this mark from the priest's soul. It will remain upon it forever.

Every Priestly Trail Leads Back to Christ

This sacerdotal character or mark has come down to each priest from Jesus Christ, the eternal High-Priest. He conferred it personally upon the apostles, by whom it has been transmitted through the long line of priests of the past generations unto this day. Take your Rev. Pastor or his assistant or any priest of your acquaintance: if you follow up the transmission of the power unto him by tracing the bishop who ordained him,

For the gifts of nature are common to the good and bad; but grace or divine love is the proper gift of the elect, and they who are adorned with it are deemed worthy of eternal life. This grace is so excellent that neither the gift of prophecy, nor the working of miracles, nor any speculation, how sublime soever, is of any value without it. Nay not even faith, nor hope, nor any other virtues, are acceptable to Thee without charity and grace.

O most blessed grace, which makes the poor in spirit rich in virtues, and renders him who is rich with many goods humble of heart! Come, descend upon me, replenish me betimes with Thy consolations; lest my soul faint through weariness and dryness of mind. I beseech Thee, O Lord, that I may find grace in Thy sight; for Thy grace is enough for me, though I obtain none of those things which nature desires.

If I be tempted and afflicted with many tribulations, I will fear no evil whilst Thy grace is with me. She is my strength; she gives counsel and help. She is more mighty than all mine enemies, and wiser than all the wise. She is the mistress of truth, the teacher of discipline, the light of the heart, the solace of affliction, the banisher of sorrow, the remover of fear, the nurse of devotion, the producer of tears. What am I without her but a dry tree, and an useless stock, fit only to be cast away? Let Thy grace, there-

then the bishop who consecrated that bishop, etc., you will always end with an apostle who received his power directly from our Savior. Is it not an awe-inspiring feeling that the power exerted upon you by the priest is derived in unbroken succession from Jesus Christ?

Through the Priest

Our Lord bequeathed great spiritual treasures to us before He left this earth. But almost all these treasures are to come to us through the priest: "Thou shalt go before the face of the Lord to prepare His ways." The priest is the harbinger of the Lord and His heavenly gifts. Consequently our joy at having the presence and ministry of the priest is so great.

What would this earth be without the sun? It would be a very dreary and most undesirable place. Spiritually this life would be just as dreary and unlovely without the Sun of the soul, Jesus Christ in the Holy Sacrament. And who consecrates for us the Body and Blood of Christ? The priest. Who renders it possible for us to assist in person at the Sacrifice on the Cross? The priest. Who gives us the assurance that our sins for which we are sorry are forgiven? The priest. Who delivers to us in the name of God the message of salvation? The priest.

fore, O Lord, always prevent and follow me, and make me ever intent upon good works, through Jesus Christ Thy Son. Amen.

PSALM 112.

Laudate Pueri.

God is praised for His regard to the poor and humble.

Praise the Lord, ye children: praise ye the Name of the Lord.

Blessed be the Name of the Lord from henceforth now and forever.

From the rising of the sun unto the going down of the same, the Name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That He may place him with princes, with the princes of His people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

"Go! . . . Come!"

What the priest means to us in regard to salvation we infer from the vast power God entrusts to him. The centurion in the gospel had a certain degree of authority. He describes it saying: "I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this and he doeth it" (Matt., 8, 9). The priest, however, commands not mere servants but, in a way, God Himself. When he bids God to come down from heaven to the altar, He comes; when he directs Him to enter a soul in grace, He enters it; whithersoever he carries Jesus, or to whomsoever he administers Him: Jesus never refuses the priest. Human servants often fail their masters: God never fails the priest.

Josue, Moses, and the Priest

Josue of old performed the unprecedented feat of charging the sun to stand still in its course, to give him and his men time to rout the enemies of the chosen people. The priest arrests, or holds at bay the flaming anger of God, to give the sinner the opportunity of overcoming his spiritual enemies, of conquering his passions and saving his soul.

Moses was great when he prayed with outstretched arms on the mount for the cause of Israel. As long as his arms were outstretched in prayer, the Israelites won in battle; when his

PSALM 115.

(Hebrew.)

Non Nobis Domine.

All glory belongs to God.

Not to us, O Lord, not to us; but to Thy Name give glory.

For Thy mercy, and for Thy truth's sake: lest the gentiles should say: Where is their God?

But our God is in heaven: He hath done all things whatsoever He would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and they speak not: they have eyes, and they see not:

They have ears, and they hear not: they have noses, and they smell not:

They have hands, and they feel not: they have feet, and they walk not: neither shall they cry out through their throat.

Let them that make them become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord: He is their helper and their protector.

The house of Aaron hath hoped in the Lord: He is their helper and protector.

They that fear the Lord have hoped in the Lord; He is their helper and their protector.

arms drooped and his prayer ceased, they lost. Daily the priest stands with outstretched hands on the holy mount, at the altar of God, procuring victory for the chosen ones of God in their skirmishes and battles with their spiritual foes. If his arms fell and his presence at the altar ceased, there would be no hope for the people of the Lord.

When he was in the presence of God on Mt. Sinai Moses pleaded with God to withhold His wrathful and avenging arm, and not to destroy His people because of their sins. God relented and mitigated the measure of His punishment. St. Leonard of Port Maurice tells us, that if it were not for Holy Mass God would have destroyed the world for its iniquities long ago. And without the priest we should have no Holy Mass. "Oh, how great and honorable is the office of priests, to whom it is given to consecrate with sacred words the Lord of majesty, to bless Him with their lips, to hold Him with their hands, to receive Him with their own mouth, and to administer Him to others!" (Imit., 4, 11.)

Healing Power

The prophet Eliseus had the gift of healing conferred upon him by God. Naaman, the Syrian, stricken with leprosy, was cured at once by the man of God, "and his flesh was restored, like the flesh of a little child, and he was made clean" (4 Kings, 5, 14). The priest has the spiritual

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be ye of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's, but the earth He hath given to the children of men.

The dead shall not praise Thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord, from this time now and forever.

Prayer.

(Imit. 3, 52.)

Lord, I am not worthy of Thy consolation nor of any spiritual visitation; and therefore Thou dealest justly with me when Thou leavest me poor and desolate. For if I could shed tears as the sea, yet should I not be worthy of Thy consolation. Wherefore I am worthy only to be scourged and punished, because I have grievously and often offended Thee, and in many things greatly sinned; so then on a true account, I have not deserved even the smallest consolation.

power given him by God to cure not only one or the other patient, of this or that disease of the soul, but to cure at once everyone who presents himself with an earnest desire to be saved.

Indeed, it is a wonderful power that of the priest, intensively and extensively, not unto destruction but salvation; not to curse, but to bless. In a certain sense the words of the psalm (138, 7-10) apply to him: "Whither shall I go from thy spirit? or whither shall I flee from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall thy hand lead me: and thy right hand shall hold me."

The Wonderful Reach of the Priest

The priest reaches out into heaven not only to call God down to earth, but also to make room for souls whom he saves day for day. He reaches down to purgatory, by releasing the souls detained there. He even reaches down into the hell of the devils to chain them and to wrest away from them victims, of whom they seem to be sure, and for whom they already have places assigned. St. Teresa in a vision one day saw the place they had ready for her in case she had continued in a certain manner of life. If they had a place ready for her, we can imagine how many

But Thou, good and merciful God, who willest not that Thy works should perish, to show the riches of Thy goodness towards the vessels of mercy, vouchsafest to comfort Thy servant above human measure, and beyond all his deserts. For Thy consolations are not like the converse of men.

What have I done, O Lord, that Thou shouldst bestow on me any heavenly consolation? I can not recall to mind aught of good that I have done; but that I have been always prone to vice, and slothful to amend. It is true, and I can not deny it; if I should say otherwise Thou wouldst stand against me, and there would be none to defend me. What have I deserved for my sins save hell and the fire eternal? In truth, I confess that I am worthy of all scorn and contempt; neither is it fitting that I should be named among Thy devout servants. And though it goes against me to hear this, because of truth I will confess against myself my sins, that so I may the easier deserve to obtain Thy mercy.

What shall I say, who am guilty and full of all confusion? I have no tongue to speak aught but this one word: I have sinned, O Lord, I have sinned; have mercy on me and pardon me. Suffer me, therefore, that I may lament my sorrow a little before I go to the land that is dark, and covered with the mist of death. What dost Thou chiefly require of a guilty and wretched

others they have ready for more promising candidates from their point of view. Many of these places the priest cancels day for day by his various sacramental and other priestly ministrations.

It Goes Hard to Escape the Priest

On earth it is hard for a soul to evade entirely this influence of the priest. It covers the globe. It pursues its subjects in every fashion and form, openly and secretly, winningly and defiantly, blandly and challengingly. It appeals to every sentiment, and plays upon every fibre of the human heart. From the very beginning of its earthly sojourn it compasses the soul about on every side, hardly leaving it an avenue of escape. No matter how often this priestly power is slyly eluded, or positively shunned, or rudely declined, it shadows the soul to the end; to the end of the earth as well as to the end of its earthly existence, in order to force upon it, as it were, the dispensations of the mercy of God, the gift of being adopted as His child, and a clear title to His eternal kingdom.

An Impressive Ceremony

It is a sacred and a most impressive ceremony when the bishop, at the ordination of the priest, anoints the palms and fingers of the candidate's hands, saying: "O Lord, design to bless and

sinner but that he should feel contrition, and humble himself for his sins?

Of true contrition and humility of heart is born the hope of pardon, the disquieted conscience is reconciled, grace which was lost is recovered, a man is kept from the wrath to come, and God and the penitent soul meet together in a holy kiss. Humble contrition for sins is an acceptable sacrifice to Thee, O Lord; of far sweeter odor before Thee than the smoke of incense. This is also that pleasing ointment which Thou didst will should be poured upon Thy sacred feet; for never hast Thou despised a contrite and humble heart. There is a place of refuge from the face of the wrath of the enemy; there whatever stain has been elsewhere contracted, is effaced and washed away. Amen.

PSALM 131.

Memento, Domine

A prayer for the fulfilling of the promise made to David.

O Lord, remember David, and all his humiliation:

How he swore to the Lord; he vowed to the God of Jacob:

consecrate these hands through the anointing and our blessing, in order that whatever these hands may bless will be blessed, and what they consecrate will be consecrated and sanctified in the Name of the Lord."

Those Blessed Priestly Hands

These consecrated priestly hands act like so many channels, leading and dispensing the blessings of heaven into every soul that comes under their sway or within the radius of their power; not meagerly, sporadically or occasionally only, but copiously, consistently and regularly, upon rich and poor alike, playing no favorites, and barring none from their celestial boon. The first thing that meets the new-born child which is carried into church for holy baptism is the hand of the priest raised in benediction. It is extended towards the patient no sooner the priest enters the sick-room, and it is the last thing that hovers over the Christian breathing his last in the Lord.

Between these two extreme periods of life the same blessed and blessing hand covers the Catholic in all the phases of his earthly sojourn. It greets him lovingly and invitingly when as a penitent he enters the confessional, and it is raised over him again at the conferring of the absolution just before he is dismissed. At the end of each Holy Mass it calls the strength of God down upon him, and at holy matrimony it pleads that God may

If I shall enter into my dwelling, if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,

Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

Behold, we have heard it in Ephrata: we have found it in the fields of the wood.

We will go into His tabernacle; we will adore in the place where His feet stood.

Arise, O Lord, into Thy resting place, Thou and the ark, which Thou hast sanctified.

Let Thy priests be clothed with justice: and let Thy saints rejoice.

For Thy servant David's sake, turn not away the face of Thy anointed.

The Lord hath sworn truth to David: and He will not make it void: of the fruit of thy womb I will set upon thy throne.

If thy children will keep My covenant, and these My testimonies which I shall teach them:

Their children also forevermore shall sit upon thy throne.

For the Lord hath chosen Sion: He hath chosen it for His dwelling.

This is My rest forever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow; I will satisfy her poor with bread.

join in unceasing and ever-increasing love the hearts of the happy couple whose hands are joined before His altar.

No Wonder the People Love the Priest

The consecrated hand of the priest blesses not only the persons of the faithful but also everything they use or come in contact with from the cradle to the grave, from the home of their living bodies to the home of their lifeless form, waiting for resurrection day. No wonder the people love and cherish and venerate the hands of the priest. The treasures that flow to them from these hands are not ephemeral but eternal.

The entire activity of the priest on behalf of the faithful in a spiritual way is best summed up in the charge of our Savior with which He sent His apostles on their missionary tour: "Going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give" (Matt., 10, 7, 8).

St Francis of Assisi Meeting a Priest

Considering all this we can not be suprised at the signal reverence and homage exhibited towards the priest by the greatest saints of God. St. Francis of Assisi is a distinguished example of the loving, grateful and respectful attitude which every true Christian ought to have for the priest

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There I will bring forth a horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon him shall My sanctification flourish.

The Priest's Prayer.

(Imit. 3, Chapt. 46 and 56.)

O Lord God, just judge, strong and patient, Who knowest the frailty and perverseness of men, be Thou my strength and all my trust, for mine own conscience suffices me not. Thou knowest that which I know not; and therefore in every rebuke I ought to have humbled myself and borne it with meekness. Pardon me therefore in Thy mercy, as often as I have not done thus, and give me again the grace of greater endurance. For better to me is Thine abundant mercy for the obtaining of pardon, than the justice which I imagine in myself for the defense of my hidden conscience. Although my conscience accuse me not, yet I can not herein justify myself; for, setting Thy mercy aside, in Thy sight no man living shall be justified.

Lord Jesus, as Thou hast said and hast promised, so may it be indeed, and may it be my lot to merit it. I have received the cross, I have received it from Thy hand; I will bear it; and

of Christ. He said if he would at the same time meet an archangel of heaven and the lowliest priest in the world, he would first greet the priest, and then he would pay his respects to the archangel; for the priest was more to him than any archangel, since he consecrated for him the Body and Blood of Jesus. If Catholics always remembered this ministration of the priest in their favor, they would certainly eschew certain disrespectful and belittling remarks anent this or that priest, and change their cold and forbidding attitude towards him.

They Kissed the Ground

St. Teresa and St. Catherine from sheer reverence used to kiss the ground on which the priest had trod. You need not imitate them in this—for saints are often singular and inimitable in their practice of virtue—but you should harbor the pious sentiment that inspired it, and beware never to endorse directly or indirectly carping remarks or ugly suspicions or derogatory insinuations regarding a priest. Whoever and however he may be, as a priest he is the apple of God's eye; and who wilfully injures or insults him will have God to deal with. Just because the Lord appeared in it, Moses was told not to approach a certain spot, because it was a holy place. How holy, then, and how deserving of reverence must he be, who holds God in his

bear it unto death, as Thou hast laid it upon me. Verily, the life of a good priest is a cross, but it leads him to paradise. We have begun, it is not lawful to go back, nor should we leave off.

Come, then, my brethren; let us go forward together; Jesus will be with us. For the sake of Jesus we took up this cross; for the sake of Jesus let us persevere in the cross. He will be our Helper, who is our Captain and our Forerunner. Behold, our King goes on before us, and He will fight for us. Let us follow Him like men, let no one fear the terrors of the fight; let us be ready to die valiantly in battle; and let us not stain our glory by flying from the cross. Amen.

PSALM 88.

Misericordias Domini.

The perpetuity of the Church of Christ.

The mercies of the Lord I will sing forever. I will declare with my mouth Thy truth to generation and generation.

For Thou hast said: Mercy shall be built up forever in the heavens: Thy truth shall be established in them.

I have made a covenant with My elect: I have sworn to David My servant; Thy seed will I establish forever.

hands day for day, and is the official mediator between Him and His people!

He Lay Face Down in the Sanctuary

Motives of pure gratitude alone ought to actuate every Catholic to love and reverence the priest. The priest gives freely what he has received from God, but the receiving and the giving involves a great personal sacrifice on his part, which can never be fully repaid by those on whose behalf it is made. Immediately before his ordination he prostrated himself in the sanctuary and lay face down, flat on the ground, whilst the Litany of the Saints was being chanted. This posture was the symbol of his entire and unreserved immolation to God in the holy priesthood for the sake of immortal souls. Ever and anon this spirit of immolation is drawn on to the limit by the demands of his sacred state; and if God would not support him by His grace, his own weak nature would not endure the strain.

The Cross Meets Him Going and Coming

Nor is it without significance that the sacred vestment which the priest wears at Holy Mass has a large cross on the front and on the back of it. This is to remind the priest that going and coming his life will be a cross, fashioned after the Cross of Christ. And a cross the life of a priest always is, however sweetened it may be through the grace

And I will build up thy throne unto generation and generation.

The heavens shall praise Thy wonders, O Lord; and Thy truth in the church of the saints.

For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

God who is glorified in the assembly of the saints: great and terrible above all them that are about Him.

O Lord God of hosts, who is like to Thee? Thou art mighty, O Lord, and Thy truth is round about Thee.

Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

Thou hast humbled the proud one as one that is slain: with the arm of Thy strength Thou hast scattered Thy enemies.

Thine are the heavens, and Thine is the earth: the world and the fulness thereof Thou hast founded: the north and the sea Thou hast created.

Thabor and Hermon shall rejoice in Thy Name. Thy arm is with might.

Let Thy hand be strengthened, and Thy right hand exalted: justice and judgment are the support of Thy throne.

Mercy and truth shall go before Thy face: Blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of Thy countenance: and in Thy Name they shall re-

and the love of God. After the love of God nothing will render the cross of the priest lighter, and nothing will encourage and stimulate him more in the performance of his priestly work, than the grateful recognition, appreciation, reverence and love of the people in whose interest the priestly cross in borne.

The Child Was Heavy

The story of St. Christopher carrying the Child Jesus over a stream is well known. At first the giant of a man was thrilled with delight to bear so dear a Boy over the waters. He seemed light as a feather. By and by, however, the little Passenger was felt to become a great burden which bent the stalwart form of Christopher, who had difficulty in bringing his Charge safe to the shore. In like manner the young levite assumes the priesthood with buoyancy and alacrity; it seems so desirable, delightful and sublime. But ere long the burden of it begins to appear and to make itself more and more felt, and it threatens to bend its bearer down to discouragement and depression of spirits, because of its tremendous responsibility and its rigid demands of high sanctity.

They Fled the Priesthood

Famous saints in history had an intuition of this soul-burden accompanying the priesthood:

joice all the day; and in Thy justice they shall be exalted.

For Thou art the glory of their strength; and in Thy good pleasure shall our horn be exalted.

For our protection is of the Lord, and of our king the Holy One of Israel.

Then Thou spakest in a vision to Thy saints, and saidst: I have given help by one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: with My holy oil I have anointed him.

For My hand shall help him: and My arm shall strengthen him.

The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

And I will cut down his enemies before his face: and them that hate him I will put to flight,

And My truth and My mercy shall be with him: and in My Name shall his horn be exalted.

And I will set his hand in the sea: and his right hand in the rivers.

He shall cry out to Me: Thou art my Father; my God, and the support of my salvation.

And I will make him My first-born, high above the kings of the earth.

I will keep My mercy for him forever: and My covenant faithful to him.

And I will make his seed to endure for evermore, and his throne as the days of heaven.

hence their fear of it and their shrinking from its reception. St. Benedict and St. Francis of Assisi, both great saints and founders of large religious orders, were ordained deacons, but they could not be induced to become priests. The dignity was too high for them, and the holiness it required was beyond them, they thought. St. Ambrose went into hiding, and St. Augustine cautiously avoided cities in which a bishop resided, in order not to be recruited for the priesthood.

Considerable persuasion had to be exercised on St. Jerome before he suffered himself to be ordained. And after his ordination he said Mass just once to have the honor, dignity and privilege of the celebration; ever after he abstained from celebrating because of the awful holiness of the sacred mysteries on the one hand, and his feeling of utter unworthiness on the other. Nor was this over-powering sentiment of contrast peculiar to St. Jerome. It is a common experience of every priest and always the greater part of his sacerdotal cross. St. John of Avila was told one day that a newly ordained priest had died. He asked: "Did he celebrate Holy Mass?" "Just once," was the reply. The saint grew pensive and said earnestly: "He approaches the Judge with a heavy burden." Add to this the other tremendous responsibilities of the priesthood, and you will have some idea of his lot.

And if his children forsake My law, and walk not in My judgments;

If they profane My ceremonies: and keep not My commandments;

I will visit their iniquities with a rod; and their sins with stripes.

But My mercy I will not take away from him: nor will I suffer My truth to fail.

Neither will I break My covenant: and the words that proceed from My mouth I will not make void.

Once I have sworn by My holiness: I will not lie unto David: his seed shall endure forever.

And his throne as the sun before Me; and as the moon perfect forever, and a faithful witness in heaven.

But Thou hast rejected and despised: Thou hast been angry with Thy anointed.

Thou hast overthrown the covenant of Thy servant: Thou hast profaned his sanctuary on the earth.

Thou hast broken down all his hedges: Thou hast made his stronghold desolate.

All that pass by the way have robbed him: he has become a reproach to his neighbors.

Thou hast set up the right hand of them that oppress him: Thou hast made all his enemies to rejoice.

Thou hast turned away the help of his sword: and hast not assisted him in battle.

"Lord, Save Me!"

When Jesus bade Peter to come to Him over the waves, Peter stepped briskly and enthusiastically on the sea and started to walk towards Jesus. Soon, however, "seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me!" (Matt., 14, 30.)

When Jesus calls a young man to Him in the sanctuary, the levite, ardent and hopeful, launches out on the sea of the sacred priesthood. Usually he is not yet far out, however, when, seeing the wind strong, he is afraid; he begins to sink and cries out, saying: "Lord, save me!" May his prayer always be heard as was that of Peter when, "immediately Jesus stretching forth His hand took hold of him" (ib., 31).

Far from envying the priest, therefore, because of his seemingly easy and comfortable and carefree life, the faithful will feel for him in their hearts, and pray earnestly for him, and do their best to relieve by their appreciative, loving and respectful conduct the burden he carries willingly and cheerfully for their sake.

The Holy Rail

You see the Communion Rail often. Do you know what it means? It means there is a distinction between the sanctuary and the body of the church, and a similar distinction between the priest and people. He is segregated from the

Thou hast made his splendor to cease: and Thou hast cast his throne down to the ground.

Thou hast shortened the days of his time: Thou hast covered him with confusion.

How long, O Lord, turnest Thou away unto the end? shall Thy anger burn like fire?

Remember what my substance is: for hast Thou made all the children of men in vain?

Who is the man that shall live, and not see death; that shall deliver his soul from the power of hell?

Lord, where are Thy ancient mercies, according to what Thou didst swear to David in Thy truth?

Be mindful, O Lord, of the reproach of Thy servants (which I have held in my bosom) of many nations:

Wherewith Thy enemies have reproached, O Lord; wherewith they have reproached the change of Thy anointed.

Blessed be the Lord forevermore. So be it, so be it.

* * *

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time! Amen.

people for the worship of God. He is the mediator between God and the people. He is therefore not a mere man, just like other people. Because of his priestly dignity he is something more, and deserves a place apart and a treatment in harmony with his dignity. Catholics should never lose sight of this; and no matter how close and easy they become to a priest, they should never consider him on their level, just like themselves, a mere chum and pal, but in all their familiar converse there should be apparent a certain trait or reverence and respectful deference for his sacred station; even as they would not dare to enter the sanctuary without marked reserve and timid respect.

Just as Catholics give a loving salute by lifting the hat or nodding reverently when they pass the church which houses the Holy Sacrament, so Catholics in a similar manner greet the priest who consecrates for them the Body and Blood of Jesus Christ. The priest answers the greeting not only visibly or audibly, but also secretly in his heart, invoking a special blessing of their Eucharistic Lord upon them.

The Best Treatment of the Priest

The best and most satisfactory and gratifying behavior towards the priest consists in meeting his religious expectations of you; in doing your duty as a Catholic generally, and especially in

Prayer of St. Thomas of Aquin.

Almighty and eternal God, I draw near to the sacrament of Thine only-begotten Son, our Lord, Jesus Christ. As a sick man I approach the physician of life; as unclean I come to the fountain of mercy; blind, to the light of eternal brightness; poor and needy to the Lord of heaven and earth. I beseech Thee, therefore, of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilements, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may conduce to the salvation of my soul. Grant, I beseech Thee, that I may receive not only the sacrament of the Body and Blood of our Lord, but also the whole grace and virtue of the sacrament. O most indulgent God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated with His mystical body and numbered among His members. O most loving Father, grant that I may one day forever contemplate unveiled and face to face Him, whom now on my pilgrimage I receive under a veil,

reference to the Most Blessed Sacrament; in the regular attendance at Mass, frequent worthy Communion, a delicately respectful behavior in church, a liberal fostering of vocations to the priesthood, a lively interest in the altar or tabernacle society, and finally in an attitude of a large, concrete, ready and regular generosity towards the church in all its needs.

St. Gregory the Great and St. Elizabeth of Hungary are known for their heroic charity towards the poor. We read that to reward them Jesus appeared to them in person, disguised as one of the poor, to verify His words: "As long as you did it to one of these my least brethren, you did it to Me" (Matt., 25, 40). In the same manner with the eyes of faith you ought to see Jesus Christ in every priest—even if He does not appear to you in person—and your behavior ought to be in proportion to your belief, for Christ says too: "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me" (Matt., 10, 40). If you had a distinct promise from God, that some day Jesus would personally appear to you in the figure of one of the priests whom you met, indeed, you would treat every priest with the utmost reverence and considerateness, thinking at each meeting it might be Jesus. You will never regret treating the priests in the same manner now, without

Thy beloved Son, who with Thee and the Holy Ghost ever liveth and reigneth, one God, world without end. Amen.

The Canticle of Zachary.

Blessed be the Lord God of Israel: for He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation to us: in the house of His servant David.

As He spake by the mouth of His holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember His holy testament.

The oath that He swore to Abraham our father: that He would grant unto us:

That being delivered from the hands of our enemies: we may serve Him without fear.

In holiness and justice before Him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

To give knowledge to salvation unto His people: for the remission of their sins.

Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

having such a promise: "Blessed are they that have not seen, and have believed" (John, 20, 29).

"What Can We Give?"

In his ministry to Tobias the archangel Raphael was a type, but at that but a weak and incomplete type, of the priest in his ministry to the human soul. The assistance which Raphael supplied in a material and temporal way, the priest furnishes in a spiritual and eternal manner. Yet in thinking of a way to reward Raphael for his services the family of Tobias was dumbfounded and nonplussed. "Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee? Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits? . . . But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought" (Tobias, 12, 1, 2, 4). That was real gratitude. May ours be not less vivid to the Raphael of our soul, the priest of the Most High; and then we shall receive a warm welcome when in eternity we meet the One High-Priest, Jesus Christ, our Lord. Amen.

Laudate Dominum.

Laudate Dominum, omnes gentes:
Laudate eum, omnes populi.
Quoniam confirmata est super nos misericordia ejus:
Et veritas Domini manet in aeternum.
Gloria Patri et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc et semper,
Et in saecula saeculorum. Amen.

PSALM 150.

An exhortation to praise God with all sorts of instruments.

Praise ye the Lord in His holy places: praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high-sounding cymbals: praise Him on cymbals of joy: Let every spirit praise the Lord. Alleluia.

LECTURE XII.

Visits to the Most Blessed Sacrament.

"Behold I am with you all days, even to the consummation of the world" (*Matt., 28, 20*). "I will not leave you orphans, I will come to you. Yet a little while: and the world seeth Me no more. But you see Me: because I live, and you shall live" (*John, 14, 18, 19*).

WHENEVER Jesus foretold something, it came true; and whatever He promised to do, He did. He foretold the betrayal of Judas and the denial of Peter and many other circumstances of His Passion. They all happened just as He had predicted. He promised to rise from the dead after three days, to appear to His disciples in Galilee after His resurrection, and to send them the Holy Ghost after His ascension. He kept every one of these promises. When He said to His apostles: "Behold I am with you all days even to the consummation of the world," He both uttered a prophecy and made a promise. Both are fulfilled in an eminently lovable and adorable manner in and through the Most Holy Eucharist, by means of which our Lord literally and beautifully demonstrates how much it is His "delight to be with the children of men" (Proverbs, 8, 31).

God Likes Our Company

From the beginning of the creation of man God showed a fondness for his company, appearing to,

PSALM 147.

Lauda Jerusalem.

The Church is called upon to praise God.

PRAISE the Lord, O Jerusalem; praise thy God, O Sion.

Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders; and filled thee with the finest corn.

Who sendeth forth His speech to the earth: His word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth His crystal like morsels: who shall stand before the face of His cold?

He shall send out His word, and shall melt them: His wind shall blow, and the waters shall run.

Who declareth His word to Jacob: His precepts and His judgments to Israel.

He hath not done in like manner to every nation: and His judgments He hath not made manifest to them. Alleluia.

PSALM 149.

Cantate Domino.

Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

and abiding with him in various visible ways. By His visible presence and loving converse He proved His beautiful declaration: "I have loved thee with an everlasting love" (Jerem., 31, 3). In paradise God took a daily stroll with our first parents in "the afternoon air" (Genesis, 3, 8). Later on He appeared to the patriarchs in divers forms. In the desert He was present among His people, "for the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions" (Exod., 40, 36). When the temple of Solomon was dedicated "fire came down from heaven . . . and the majesty of the Lord filled the house" (2 Paral., 7, 1). God's desire to be in a visible way with men reached its climax when He donned the nature of man and appeared and conversed on earth among men as one of their own, "tempted in all things like as we are, without sin" (Hebr., 4, 15).

"It Is Good for Me to Be Here"

Our Lord loved His sojourn among men so much that He felt as St. Peter did at the transfiguration, and He said within Himself: "It is good for Me to be here. I must build Myself a tabernacle and stay here as long as man stays here." He arranged to stay, although He was due back in heaven. Only He, being God, could reconcile these two apparently contradictory

Let Israel rejoice in Him that made him: and let the children of Sion be joyful in their king.

Let them praise His Name in choir: let them sing to Him with the timbrel and the psaltery.

For the Lord is well pleased with His people: and He will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people.

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory have all His saints. Alleluia.

Prayer.—The Voice of Christ.

(Imit. 4, 1.)

Come unto Me, all ye that labor and are heavy laden, and I will refresh you, saith the Lord. The Bread, which I will give, is My Flesh for the life of the world. Take and eat: This is My Body which shall be delivered for you: do this in remembrance of Me. He who eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. The words which I have spoken to you are spirit and life.

actions. Going to heaven He stayed on earth; remaining on earth He went to heaven. He had the power to do it, and the desire to do it; why should He not have done it? If you were placed in a similar position: you had a craving to be at two places at the same time, with your dear parents at home, and with a beloved friend elsewhere, and you possessed the power to satisfy your heart's desire by doing both simultaneously, would you not do it? Jesus did it. And He is with us, and is glad to be with us. If He were not glad to be with us, He would have left us long ago, for He has had nineteen hundred years of experience in the matter; nothing forces Him to stay with us, save His love of us. He evidently likes our company.

"Why Have You Forsaken Me?"

How do Catholics reciprocate Jesus' fondness for their company? There are many, alas, who repeat the roles of the guests invited to the king's supper. They are bent on business, amusement, or adventure, and never pay any heed to the standing invitation they have of calling on their Eucharistic Friend for a heart to heart chat. They let Him repeat in His unbroken loneliness in many churches the sad plaint: "All the day long I have spread My hands to a people that believeth not" (Rom., 10, 21); at least they act as though they did not believe. On the Cross

The Voice of the Disciple.

These are Thy words, O Christ, Eternal Truth, though not all delivered at one time nor written in one place. Since therefore they are Thy words and true, they are all to be received by me gratefully and with faith. They are Thine, and Thou didst utter them; and they are also mine, because Thou didst give them forth for my salvation. Gladly do I receive them from Thy mouth, that they may be more closely ingrafted on my heart. Words of so great tenderness, full of sweetness and love, encourage me; but my own sins terrify me, and my unclean conscience beats me back from approaching to such great mysteries. The sweetness of Thy words invites me, but the multitude of my offenses weighs me down.

Thou commandest me to draw near to Thee with confidence if I would have part with Thee; and to receive the Food of immortality if I would obtain life and glory everlasting. Come to me, Thou sayest, all ye who labor and are heavy laden, and I will refresh you. O sweet and kindly word in the ear of a sinner, that Thou, O Lord my God, shouldst invite the poor and needy to the Communion of Thy most Sacred Body! But who am I, Lord, that I should presume to come to Thee? Behold, the heaven of heavens can not contain Thee; and Thou

Jesus exclaimed dolefully: "My God, My God, why hast Thou forsaken Me?" (Matt., 27, 46.) From the tabernacle He seems to cry sadly: "My people, My people, why have you forsaken Me?"

"Jesus, Are You There?"

It is a well known and oft repeated story, full of pathos and edification: that of the little child who made its way to the very door of the tabernacle, gently tapped on it and said: "Jesus, are You there?" Jesus is always there. But He frequently has reasons from behind the tabernacle door to ask some of His own, calling them by name: "John, Mary, . . . are you there?" for they are seldom, if ever there. And in the words of the Psalmist He can complain: "And I looked for one that would grieve together with Me, but there was none: and for one that would comfort Me, and I found none" (Ps. 68, 21). "I am forgotten as one dead from the heart" (Ps. 30, 13). "Have I been so long a time with you; and have you not known Me?" (John, 14, 9.)

The Gentiles used to taunt the chosen people saying: "Where is their God?" Now, if an unbeliever observed the undisturbed solitude of certain churches in which Jesus dwells in the Sacred Host, he could taunt our Lord saying: "Where are Thy people?"

sayest, Come ye all to Me. What means this most compassionate condescension, and so friendly an invitation?

How shall I dare to approach, who am conscious to myself of no good on which I can presume? How shall I introduce Thee to my house, I who have too often offended Thy most gracious countenance? Angels and the archangels stand in awe; the saints and the just are afraid; and Thou sayest: Come ye all to Me. Unless Thou, O Lord, hadst said it, who could believe it to be true? And unless Thou didst command it, who would attempt to draw near?

Behold, Noe, a just man, toiled a hundred years in building the ark, that he with a few might be saved; and I, how can I in one hour prepare myself to receive with reverence the Maker of the world? Moses, that great servant of Thine and Thy special friend, made an ark of incorruptible wood, which he also covered with purest gold, that he might lay up therein the tables of the law; and shall I, a foul, corrupt creature, presume so lightly to receive Thee, the Maker of the law and the Giver of life?

Solomon, wisest of the kings of Israel, employed seven years in building a magnificent temple to the praise of Thy Name; and for eight days he kept the feast of the dedication thereof; he offered a thousand peace-offerings, and solemnly, with sound of trumpet and with

A Crushing Contrast

And the emptiness of these churches grows in its dampening and deadening effect when it is contrasted with the crowded places of pleasure and amusement, sometimes of a shady and indelicate nature. For hours people are standing in interminable lines waiting for admission into a theatre where their soul is menaced with guilt, ruin and remorse, while a block or two away their God, Who is the life, the way and the truth, is left unattended and alone: all alone, with the flickering sanctuary lamp as His only company, to emphasize, as it were, His solitariness and utter abandonment.

Behind the walls of His voluntary prison of love He seems to sigh: "My people have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (Jer., 2, 13).

The Bright Side

Thank heaven, these deplorable conditions are exceptional. Before the eighty thousand or more eucharistic tabernacles in the world there are frequent visitors day for day; and where the visitors are few, as they naturally will be in sparsely inhabited districts and in otherwise unfavorably situated churches, the few visitors usually make up by the quality of their visits

shoutings, set up the ark of the covenant in the place prepared for it; and I, wretched and poorest of men, how shall I bring Thee into my house; I, who can hardly spend one half-hour devoutly? and would that I had ever once spent one half-hour as I ought!

O my God, how much did they endeavor to please Thee! Alas, how little is it that I do! How short a time do I spend when I prepare myself to communicate! Seldom am I wholly collected, very seldom free from all distraction. And yet, surely, in the life-giving presence of Thy Deity no unbecoming thought should occur to me, nor any thing created occupy my mind; for it is not an angel, but the Lord of angels, Whom I am about to entertain as my Guest. And yet there is a very great difference betweeen the ark of the covenant with its relics, and Thy most pure Body with its unspeakable virtues; between those sacrifices of the law, which were figures of things to come, and the true sacrifice of Thy Body, which is the accomplishing of all those ancient sacrifices.

Why then, do I not more ardently long for Thy adorable presence? Why do I not prepare myself with greater care to receive Thy sacred gifts, since those holy patriarchs and prophets of old, kings also and princes with the whole people, have shown so great affection of devotion towards Thy divine worship?

for the fewness of their numbers. One ardent caller there may equal a hundred less fervent callers elsewhere.

Though they may not be able to express it so nicely, millions of Catholics have the experience described by the convert Angelique de Larde in letters to a friend in these words: "Now, after fifty years, as in the first days of my conversion, Jesus in His Real Presence is the beginning and the end of all my desires, the source of all my happiness. He is all the world to me, as I know He is to you. We can never lose each other now, for our love is joined to His love, and in Him is our love made perfect."

Among our Savior's visitors both sexes and every class, station and profession in life are represented. The highest and lowest, the richest and poorest, the learned and the ignorant, the social idols and the friendless, those who succeed and prosper as well as those who fail and default in their enterprises: all kneel side by side before the tabernacle, focusing their heart's pleas and their soul's wants on their hidden God in the Consecrated Host; and forthwith there returns to them from Him a divine power unto relief, refreshment and re-creation according to each one's condition and needs; not only while they are kneeling there, but also after they have left; and not only to them, but also to all others for whom they intercede.

The most devout king David danced before the ark of God with all his might, commemorating the benefits bestowed on the fathers in times past. He made musical instruments of sundry kinds; he put forth psalms, and appointed them to be sung with joy; he himself likewise often sang to the harp, inspired with the grace of the Holy Ghost. He taught the people of Israel to praise God with their whole heart, and to join their voices in blessing and magnifying Him every day. If so great devotion was then used, and such remembrance of the praise of God before the ark of the covenant, how great ought to be the reverence and devotion which I and all Christian people should have in the presence of this Sacrament, in the receiving of the all-transcending Body of Christ! Amen.

PSALM 145.

Lauda, Anima.

We are to trust in God alone.

Praise the Lord, O my soul: in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: in the children of men, in whom there is no salvation.

His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

The Pastor's Vision

A holy pastor, making his daily eucharistic visit with uncommon ardor, had a vision. He observed how sparks of fire darted out of the Sacred Host into all directions of his parish. He was instructed that these sparks signified the supernatural help Jesus sent out to the members of the pastor's flock, just as they required it, in answer to their pastor's prayers. A child tempted to its first mortal sin, got the divine spark, and conquered the temptation. A young man or woman, approached by a temptation against faith in the form of a dangerous mixed marriage —almost everyone is dangerous and disastrous to the Catholic party—heroically repulsed the attack. Another young man or woman, at receiving the heavenly spark, at once and forever decided to become a priest or friar, or a nun, respectively. The spark acted differently on different persons, but in every case it arrived just at the psychological moment, and inspired its subjects to do the right and best thing at the time, and rendered its accomplishment easy, delightful and sweet, no matter how hard, distasteful and bitter it had appeared before.

Virtue Went Out from Him

What this story suggests our faith fully vouches for, whether the story be historical or not. In the tabernacle we have the same living, loving

Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: Who made heaven and earth, the sea, and all things that are in them:

Who keepeth truth forever: who executeth judgment for them that suffer wrong; who giveth food to the hungry.

The Lord looseth them that are fettered: the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down: the Lord loveth the just.

The Lord keepeth the strangers: He will support the fatherless and the widow: and the ways of sinners He will destroy.

The Lord shall reign forever; thy God, O Sion, unto generation and generation.

PSALM 146.

Laudate Dominum.

Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.

The Lord buildeth up Jerusalem: He will gather together the dispersed of Israel.

Who healeth the broken of heart, and bindeth up their bruises.

Who telleth the number of the stars; and calleth them all by their names.

Great is our Lord, and great is His power: and His wisdom is infinite.

and mighty Jesus of Whom we read: "And all the multitude sought to touch Him, for virtue went out from Him and healed all" (Luke, 6, 19). If God would vouchsafe to let us see for one hour the good that is variously done through the influence that issues from the tabernacle in answer to prayers breathed or spoken by worshipers kneeling before it, we should need no further stimulant to visit our Lord; we should rather need to be bidden to leave Him, when the time came to attend to other duties.

Prostrate before the Tabernacle

A distinguished Swiss Protestant divine (Lavater) used to say, that if he could believe, that Jesus was really present in the Holy Eucharist, he would prostrate himself before the tabernacle and never rise from this posture of adoration. He spoke hypocritically, it seems; for an adoration that he was to show merely under a condition which he did not intend to verify, was a sham and a mockery, if it was not self-deception. It was the same as if a rich man, who knew he was not going to church, would say: "If I were going to church today, I should drop a thousand dollars in the collection box." He would do better by going to church and dropping only one dollar in the box. Lavater would have done better had he believed in the Real Presence and visited our Lord occasionally, than by speaking as he did.

The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

Sing ye to the Lord with praise: sing to our God upon the harp.

Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and herbs for the service of men.

Who giveth to beasts their food: and to the young ravens that call upon Him.

He shall not delight in the strength of the horse; nor take pleasure in the legs of a man.

The Lord taketh pleasure in them that fear Him: and in them that hope in His mercy.

PASLM 126.

Nisi Dominus.

Unless the Lord build the house, they labor in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light: rise after ye have rested, ye that eat the bread of sorrow.

When He shall give sleep to His beloved: Behold, the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that are shaken.

Yet some lesson we can take from his words as they are. If our faith were as vivid and active as it ought to be, we should indeed not lie prostrate before the tabernacle day and night—for we are not yet in heaven where formal prayer is incessant, but on earth where God has assigned other duties to us also—but we should be with our Eucharistic Lord oftener and more fervently than we are.

The Magnet of Souls

The Holy Fathers and saints loved to call Jesus the Magnet of Souls. Nowhere does He exhibit His magnetism more than in the Holy Eucharist. If you let your eye sweep over the motley gathering of adorers before the tabernacle, many of them antitheses or antipodes to each other temperamentally and otherwise, and asked yourself: What has brought this crowd together, which of itself never meets and never would meet in the same place? The answer would be: The divine Magnet of souls. It draws every heart and ravishes every soul. For the same reason as the flower turns toward the sun, or the brook flows incessantly towards the sea, or the seed in the ground makes its way to the earth's surface, or the bird in autumn wings its flight towards a milder clime, the soul instinctively and irresistibly tends towards God. And because God has come more than half way to meet it in its desire,

Blessed is the man that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Prayer.

(Imit. 4, 1.)

Many run to sundry places to visit the relics of the saints, and are astonished to hear of their wonderful works; they look at the spacious buildings of their churches, and kiss their sacred bones wrapt up in silk and gold. And behold, Thou art present here to me on the altar, Thou, my God, Saint of saints, Creator of men, and Lord of angels. Oftentimes in seeing those things men are moved with curiosity and the novelty of things not yet seen, and but little fruit of amendment is reaped thereby, especially when men so lightly run hither and thither without true contrition.

But here in the Sacrament of the Altar Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received. And to this we are not drawn by any levity, curiosity, or by sense, but by a firm faith, a devout hope, and a sincere charity.

O invisible God, Creator of the world, how wonderfully dost Thou deal with us! how sweetly

by appearing on this earth and establishing His residence in the tabernacle, the soul flies to Him and feels at home with Him. This alone accounts for the eucharistic worshipers, for their number as well as for their perseverance: "For where thy treasure is, there is thy heart also" (Matt., 6, 21).

Our Eucharistic Friend

The soul feels at home with Jesus because of the assurance He gives it saying: "I will not now call you servants: . . . but I have called you friends" (John, 15, 15). The human heart wants friendship. Friendship implies a certain equality. Our first parents wanted this equality with God, but in the wrong way, by eating of the fruit He had told them not to eat of. The Holy Eucharist, however, empowers us to acquire a certain equality with God, because of His condescension to us, and we can become His friends in the truest and best sense. The Bible prettily describes our Eucharistic Friend in the words: "A faithful friend is a strong defense: and he that hath found him, hath found a treasure. Nothing can be compared to a faithful friend, and no weight of gold or silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality" (Eccli., 6, 14-16).

and graciously dost Thou order all things with Thine elect, to whom Thou offerest Thyself to be received in this Sacrament! For this passes all understanding; this in a particular manner attracts the hearts of the devout and enkindles their love. For Thy true faithful, who dispose their whole life towards amendment, frequently receive a great grace of devotion and love of virtue from this most worthy Sacrament. Amen.

PSALM 33.

Benedicam Dominum.

An exhortation to praise God.

I will bless the Lord at all times, His praise shall be always in my mouth.

In the Lord shall my soul glory; let the meek hear and rejoice.

O magnify the Lord with me: and let us extol His name together.

I sought the Lord, and He heard me; and He delivered me from all my troubles.

Come ye to Him, and be enlightened: and your faces shall not be confounded.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them.

There's But One True Friend

Nothing human is perfect. No human friendship is. Man is too fickle and imperfect all round to render friendship perfect. It has been said that friendship among women is like a bow of pretty ribbon: nice to look at, but easily loosed. I am not going to say that the friendship of men is like a Gordian knot, very hard to loose. Ordinarily when a friendship is shattered one party blames it on the other, whereas the cause is usually bilateral in an equal measure. Yet amid all the daily ruins and wrecks of friendships the human heart continues to yearn for a friend who is proof not only against treachery, perfidy and disloyalty, but also against jealousy, suspiciousness, touchiness, moodiness, ennui and against all the other well-known menaces to the life of friendship. There is only one such friend; it is Jesus. He is always loyal, constant and true; always ready to receive us with warm cordiality, to endure us with generous forbearance, to forgive us with sweet indulgence, and to hearten us with unselfish and unfailing love, affective as well as effective love.

She Gave Him Up

A maid was asked by her father, how she was getting on with her lover. "I gave him up," she replied. "Why that?" asked the parent. "Well," she answered, "he did not come to see

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him.

Fear the Lord, all ye His saints: for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Come, children, hearken to me: I will teach you the fear of the Lord.

Who is the man that desireth life; who loveth to see good days?

Keep thy tongue from evil, and thy lips from speaking guile.

Turn away from evil, and do good: Seek peace, and pursue it.

The eyes of the Lord are upon the just, and His ears unto their prayers.

But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth.

The just cried; and the Lord heard them, and delivered them from out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Many are the afflictions of the just; but out of them all will the Lord deliver them.

The Lord keepeth all their bones: not one of them shall be broken.

me anymore, nor did he call me up on the phone, nor did he write me anymore. So I gave him up." Every time Jesus gives us up it is because we break off relations with Him first. And as soon as we are willing to make the least advance towards Him, He is ready to receive us again into His sweetest friendship and most intimate love.

That Dangerous Ennui

As to ennui, I believe it will be agreed, that it is about the most common destructive factor of friendship. Friends, the closest and best, gradually grow tired of each other and drift apart. They seem mutually to have exhausted each other's friendship resources. They long for new experiences, different sensations and other thrills of friendship. They seek them among new friends, not always with success. The limitations of human nature again account for this general volatility of men in friendship. No merely human friend can be endlessly interesting and boundlessly bewitching. By a close friend the charms of the greatest and noblest human being will soon be measured and the depths of his soul fathomed, so there will remain no prospect of new and delightful revelations.

But Jesus, our Friend, is not only man; He is also God. He will consequently never be sounded to the depths of His knowledge, wisdom, power,

The death of the wicked is very evil: and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants: and none of them that trust in Him shall offend.

PSALM 65.

Jubilate Deo.

Shout with joy to God, all the earth, sing ye a psalm to His Name; give glory to His praise.

Say unto God, How terrible are Thy works, O Lord! in the greatness of Thy strength Thy enemies shall lie to Thee.

Let all the earth adore Thee, and sing to Thee: let it sing a psalm to Thy Name.

Come and see the works of God: Who is terrible in His counsels on the sons of men.

Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in Him.

Who by His power ruleth forever: His eyes behold the nations; let not them that provoke Him be exalted in themselves.

O bless our God, ye Gentiles; and make the voice of His praise to be heard.

Who hath kept me in life: and hath not suffered my feet to be moved.

For Thou, O God, hast proved us: Thou hast tried us by fire, as silver is tried.

goodness and all His other attributes. He can always furnish His friends with new sources of gripping interest, and spring upon them unwonted revelations and surprises, and provide them with untasted joys of friendship at every visit. And this He never fails to do to every friend that is loyal and devoted to Him in the Holy Eucharist.

Our Microgod

One of the Holy Fathers pertinently calls man a microcosm, or small world in himself, containing as he does all the elements of the outside world in some way and degree, besides the many marvels peculiar to himself. In like manner the Sacred Host may with all reverence be styled a Microgod, since it comprehends in its existence and activity on the souls of men all the wonders and perfections of God. These will never be exhausted either in contemplation or by application. St. Thomas justly says in his most beautiful hymn to the Eucharist "Lauda Sion," that it is impossible for us to praise Jesus enough in the Holy Sacrament. Try as we may, whatever we say in His honor falls infinitely short of what is due Him. He gives room for endless, various, admiring and rapturous scrutiny. And if the Sacred Host is God in miniature, it is also the epitome of God become man. It comprises the entire earthly existence and activity of the God-Man from the incarnation to the ascension.

Thou hast brought us into a net, Thou hast laid afflictions on our back: Thou hast set men over our heads.

We have passed through fire and water, and Thou hast brought us out into refreshing places.

I will go into Thy house with burnt-offerings: I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken, when I was in trouble.

I will offer up to Thee holocausts full of marrow, with burnt-offerings of rams: I will offer to Thee bullocks with goats.

Come and hear, all ye that fear God: and I will tell you what great things He hath done for my soul.

I cried to Him with my mouth: and I extolled Him with my tongue.

If I have looked at iniquity in my heart, the Lord will not hear me.

Therefore hath God heard me, and attended to the voice of my supplication.

Blessed be God, Who hath not turned away my prayer, nor His mercy from me.

Prayer.

(Imit. 4, 1.)

O Lord, how wonderful is the hidden grace of this Sacrament, which only the faithful of Christ

It reproduces Nazareth, Bethlehem, Calvary, Mt. Olivet and all the intervening places. "He hath made a remembrance of His wonderful works" (Ps. 110, 4), and this remembrance is the Holy Eucharist.

They Skipped Like Rams

Meditating on the miracles wrought on behalf of Israel at its deliverance from Egypt, the psalmist grew ecstatic and exclaimed: "What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back? Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock. At the presence of the Lord the earth was moved, at the presence of the God of Jacob Who turned the rock into pools of water, and the stony hill into fountains of waters" (Ps. 113, 5-8). Great as these wonders were, what are they compared to the miracles comprised by the Most Holy Eucharist?

The Catholic who has a clear and thorough knowledge of the Most Holy Eucharist is an accomplished theologian, as all the mysteries of our holy faith converge in the Sacred Host. Mystical and ascetical theology, too, find it to be an inexhaustible source for their best and most gratifying contemplative studies as well as for their most practical moral deductions and corollaries. There is not a virtue which our Lord

know, but which unbelievers and those who serve sin can not experience! In this Sacrament is conferred spiritual grace, the virtue lost is repaired in the soul, and the beauty comes back which had been disfigured by sin. And so great sometimes in this grace, that from the abundance of the devotion which is granted, not only the mind, but the frail body also, feels fuller strength bestowed on it.

Yet it is much to be lamented and bewailed that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of Thee, O Jesus, in Whom consist all the hope and the merit of those who are to be saved. For Thou art our sanctification and redemption; Thou art the consolation of wayfarers, and the eternal enjoyment of saints. It is, therefore, much to be lamented that many take so little heed to this saving mystery, which gladdens heaven, and upholds all the world.

Alas for the blindness and hardness of the human heart, which does not more consider so unspeakable a gift, and from daily habit even drifts down into heedlessness! For if this Most Holy Sacrament were celebrated in only one place, and consecrated only by one priest in the world, with how great longing thinkest thou would men be affected towards that place and to such a priest of God, that they might see the divine mysteries celebrated! But now there are

does not teach in the highest degree, directly or indirectly, in and through the Holy Eucharist.

Jesus Is Easy on Us

In the ease and convenience of the visits which we pay Him no friend can be compared with Jesus. So we call on Him with a good will, we are always sure of a hearty welcome, no matter how long we have stayed away from Him, and from what reasons and how we have acted towards Him. "Come to Me," He says sweetly, "and I will refresh you" (Matt., 11, 28). We can go to Him, unannounced, as often as we choose, at any time, on whatsoever business, stay as long as we like, and go when we please. We can kneel, or stand, or sit down as suits our convenience. We can say a set prayer by heart, as the rosary, or read one out of a book, or improvise one at random in pursuance of our sentiments, or we can simply look at Jesus and have Him look at us, or indulge the happy feeling of being with our best Friend, if we have something to say to Him or not.

Jesus Loves Individuality

Everyone has his own way of visiting his friends, and everyone has his personal manner in visiting Jesus in the tabernacle. The more personal and individual the manner, the more it pleases Jesus. He likes original types of friendship, not mere artificial copies of others, or forms

made many priests, and Christ is offered up in many places, that the grace and love of God to man may appear so much the greater the more widely this Holy Communion is spread throughout the world.

Thanks be to Thee, O Jesus, good Shepherd, continuing ever, who hast vouchsafed to feed us poor exiles with Thy Precious Body and Blood, and to invite us to the receiving of these mysteries with the words even of Thine own mouth, saying: Come to Me, all ye who labor and are heavy laden, and I will refresh you. Amen.

PSALM 70.

In Te Domine.

A prayer for perseverance.

In Thee, O Lord, I have hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me.

Incline Thy ear unto me, and save me.

Be Thou unto me a God, a protector, and a fortress: that Thou mayst save me,

For Thou art my support and my refuge.

Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor and of the unjust.

For Thou art my reliance, O Lord: my hope, O Lord, from my youth.

studied from books. Some prefer to visit Jesus in the morning, others at noon, others in the evening. Some adhere to a fixed hour, as members of a eucharistic league or adoration society. They are praiseworthy, and derive a double merit from their visits, adding that of edification and stimulation of others to that of their visit. Others like to be altogether free regarding the time and length of their visits, binding themselves to nothing in particular, but firm in their purpose of visiting their Friend frequently. They are not to be blamed. System in devotion and piety is good, but the same systems are not for all.

What Place Pleases You Most?

When visiting Jesus there may be a profit to some souls, if they imagine they are with Him in a given place of His life on earth: in Bethlehem, Egypt, Nazareth, Bethany, the Cenacle, Gethsemane, Calvary, the place of the Resurrection or the Ascension, or some other spot of His earthly sojourn. The memory of the place will inspire appropriate thoughts and a kindred conversation with Jesus. When you visit Jesus in the crib, you feel and speak differently than when you visit Him at the well of Jacob, or after He has pardoned and dismissed the adulteress, or after Mary Magdalen has washed, anointed and kissed His feet. In the Holy Eucharist our Lord is as real and personal as He was on those occa-

By Thee have I been supported from the womb: from my mother's womb Thou art my protector.

Of Thee shall I continually sing: I am become unto many as a wonder, but Thou art a strong helper.

Let my mouth be filled with praise, that I may sing Thy glory; Thy greatness all the day long.

Cast me not off in the time of old age: when my strength shall fail, do not Thou forsake me.

For my enemies speak against me; and they that watch for my life take counsel together.

Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

O God, be not Thou far from me: O my God, make haste to my help.

Let my adversaries that seek my hurt, be confounded, and come to nothing: let them be covered with confusion and shame.

But I will always hope; and will add to all Thy praise.

My mouth shall show forth Thy justice: Thy salvation all the day long.

Because I know not learning, I will come to the powers of the Lord: O Lord, I will be mindful of Thy justice alone.

Thou hast taught me, O God, from my mouth: and till now I have declared Thy wonderful works.

sions. And even as a general, the hero of many wars, loves to be carried back in memory to the scenes of his victorious battles, so our Savior loves to be taken back by His visitors to the scenes of His labors for, and conquests of souls.

What Role Appeals to You?

Another spiritually lucrative practice, which appeals to many, consists in assuming the role of one of the persons who entered into the life of our Lord. When you call on Jesus in the tabernacle you may speak to Him in the guise of one of the shepherds or children in Bethlehem, or of the aged Simeon or Anna in the temple, or of Nicodemus coming to Him at night by stealth, or of Mary or Martha or Lazarus in Bethany, or of one of the children or mothers who surrounded our Lord when He was seeking rest; or, on occasion, you might feel as though you should take the role of the leper or the man born blind who asked to be cured, or of the penitent sinner bathing His feet, or of the crushed and conscience-stricken adulteress standing abashed in His presence, or of Peter weeping bitterly over his sin under the mild gaze of his forgiving Master.

About My Father's Business

As a boy of twelve years Jesus made a visit of three days in the temple. When He was found there by Mary and Joseph "He said to them:

And unto old age and grey hairs: O God, forsake me not.

Until I show forth my arm to all the generations that are to come.

Thy power, and Thy justice, O God, even to the highest, the great things which Thou hast done: O God, who is like to Thee?

How great troubles hast Thou shown me, many and grievous: and again Thou hast brought me to life, and hast brought me back again from the depths of the earth:

Thou hast multiplied Thy magnificence: and turning to me Thou hast comforted me.

For I will also praise Thee, Thy truth with the instruments of psaltery: O God, I will sing to Thee with the harp, Thou holy One of Israel.

My lips shall greatly rejoice, when I shall sing to Thee: and my soul which Thou hast redeemed.

Yes, and my tongue shall speak of Thy justice all the day: when they that seek evil to me shall be confounded and put to shame.

Cardinal Newman's Prayer

O my Lord and Savior, support me in my last hour by the strong arms of Thy sacraments and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own Body be

How is it that you sought me? did you not know, that I must be about My Father's business?" (Luke, 2, 49.) Would it not be a happy condition if, when Catholic parents wonder where their sons and daughters are whiling away the time, and institute a search for them, they could always find them in the temple, speaking to Jesus? But now we want to linger a moment on the other part of the sentence quoted above: "that I must be about My Father's business."

Whenever we visit someone in whom we are interested we naturally talk business. We ask him how his business is, what we can do to help it along, and at what profit to ourselves. When we visit Jesus in the tabernacle, therefore, we speak to Him about His eucharistic business with reverence, interest and love. We shall ask Him what response He is getting in every feature of eucharistic devotion from His followers, beginning with ourselves. And if our conscience smites us with any irregularity, neglect, or indifference, slight or serious, as to our attendance at Holy Mass or at the Holy Rail, or the number and manner of our visits, we shall humbly ask pardon and promise amendment.

The Eucharistic Third Degree

Perhaps your attitude in church could be much improved in various ways. How do you bless yourself when you enter church? Are your

my food, and Thy Blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die, as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

Litany of the Saints.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the World, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,[1]
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,

1. Pray for us.

genuflections real expressions of adoration or do they look like mockery? Do you kneel on both knees and bow your head low before you enter the pew when the Blessed Sacrament is exposed?

St. Philip Neri and St. Teresa, sick to die, leaped from their beds and fell down on their knees in adoration before Jesus Who came to them as their Viaticum, or their last journey's Food. The genuflection one makes before the Blessed Sacrament is usually a reliable gage of his faith and love regarding it.

The Lord Is in This Place

Do you abstain from unnecessary words not only in the body of the church, but also on the choir loft and in the sacristy? Do you always demean yourself as though you remembered that "the Lord is in this place! . . . this is no other but the house of God, and the gate of heaven"? (Gen., 28, 16, 17.)

And what about your offerings to the eucharistic business of your Friend in the way of material and personal help? Are your contributions to your parish church and the purposes of the Church at large in proportion to your means? Are they as much as you expend upon mere pleasure and luxuries, perhaps even dubious and harmful luxuries? What is your behavior towards the priests of God in thought, word or deed? Do you treat them, regardless of their personal

St. Joseph,[1]
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,

1. Pray for us.

qualities and your personal feelings towards them, as the ministers of your Eucharistic Friend? Do you foster, encourage and assist vocations to the priesthood and sisterhood?

The Consecrated Spouses of the Eucharistic Friend

Sisters or nuns are not ordained ministers of the Eucharist, it is true, but they are the consecrated spouses of Jesus. After the priests they minister most to Him by their life and work. They devote themselves directly or indirectly to the preparation of spiritual tabernacles of the Eucharist when they educate the children, or nurse the sick and the aged and afflicted. St. Teresa regretted that she was not a man. If she were, she said, she might have become a priest and missioner. As a saintly nun she was one of the most powerful missionaries the Church has ever had. She has many faithful duplicates, in their measure of grace, among the nuns of today, in our own and in every other country.

It has well been said: "Take away our parish schools and you may soon close our churches." With the same truth it can be said: Take away our Sisters, and soon there either will be no priests, or they will be powerless to carry on their work successfully. There was a great significance in the fact, that our Lord, the eternal

St. Gregory,[1]
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
All ye holy men and women, saints of God, make intercessions for us.
Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil,[2]
From all sin,

1. Pray for us. 2. Deliver us, O Lord.

High-Priest, permitted holy women to minister to Him.

What Do You Do for Jesus?

Do you love to serve or have your sons or brothers to serve at Mass and other divine services? Are you willing to take what part you can, and are invited to take as organist or director or a singer in the choir, as a collector, usher, warden or other officer of the church? These offices all refer to the cult of the Eucharistic Jesus, and imply a high honor and a great privilege with their sacred responsibility. Are you an active and generous member of the tabernacle or altar society? Do you do your part towards keeping the church neat and clean, and providing it with becoming linens, vestments, sacred utensils and other necessary or decorative appurtenances? If your finances permit it, do you ever think of donating a precious chalice or monstrance or some similar treasure to your parish or some poor mission church? And do you keep and read eucharistic literature?

These and similar questions you may ask yourself at your visits to your tabernacle Friend. You need not repeat them at each visit, but during the Forty Hours, for instance, there seems to be a special call for this eucharistic examination of conscience. During this holy period our visits are usually longer, lasting an hour on each

From Thy wrath,[1]
From sudden and unprovided death,
From the snares of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From the scourge of earthquake,
From plague, famine, and war,
From lightening and tempest,
From everlasting death,
Through the mystery of Thy holy incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through the coming of the Holy Ghost, and the Paraclete,
In the day of judgment,
We, sinners, we beseech Thee, hear us.
That Thou wouldst spare us,[2]
That Thou wouldst pardon us,
That Thou wouldst bring us to true penance,
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion,

1. Deliver us, O Lord. 2. We beseech Thee, hear us.

of the three days, if possible. "What? Could you not watch one hour with Me?" (Matt., 26, 40.)

What Is an Hour to Lovers?

One hour seems long to many Catholics, because they think they must kneel all the while during the Forty Hours' Exposition or, at most, kneel or stand. This is not prescribed. When there is a good reason for it, a becoming sitting posture bespeaks no irreverence and does not displease our Lord even when the Host is solemnly exposed. Nor need one say vocal prayers all the while. Mental prayer is often more valuable, even if it assumes the phase of a mere complacent feeling for being in the presence of God. The attentive and pious reading of eucharistic reflections or treatises helps to fructify the tabernacle hour.

One day two disciples of John the Baptist asked Jesus: "Master, where dwellest Thou? He saith to them: Come and see. They came and saw where He abode, and they stayed with Him that day" (John, 1, 38, 39). The longer they stayed the more they loved His company; and they forthwith made up their minds to stay with Him forever as two of His first apostles. Only those who visit Jesus but rarely and more or less reluctantly find His company tedious and His presence unattractive. Many a religious, priestly and apostolic vocation starts with a

That Thou wouldst vouchsafe to humble the enemies of Holy Church,[1]
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,
That Thou wouldst render eternal blessings to all our benefactors,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

1. We beseech Thee, hear us.

visit to the place where Jesus dwells in the Holy Eucharist.

Holy Hour and Benediction

Besides the private eucharistic visits there are the solemn or public visits. Two of these come in for a few remarks in this connection: the Holy Hour, and ordinary Benediction with the Most Blessed Sacrament. These are, as it were, public audiences which Jesus grants to those that love Him. They are surrounded with a certain splendor of music, ceremony and attendance. They are eucharistic family gatherings or home-comings. The lovers of Jesus gather about Him to do Him honor and pay Him homage in unison. They pour out their hearts' troubles, desires and vows. They rejoice for the Friend they have in their midst, and vent their thanksgiving for the inestimable privilege of His sweet, benign and gracious presence. When they see the dear Host on the throne amid a cloud of incense, they are reminded of God's words to Noe: "I will set My bow in the clouds, and it shall be the sign of a covenant between Me, and between the earth . . . And I will remember My covenant with you" (Gen., 9, 14, 15).

Jesus Blesses

On His part Jesus blesses them solemnly. He blesses them as, whilst He was on earth, He

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father.
V. And lead us not into temptation.
R. But deliver us from evil.

PSALM 69.

O God, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, etc.

V. Save Thy servants.
R. Who hope in Thee, O my God.
V. Be unto us, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against us.

blessed the children, and as He blessed the disciples before He ascended into heaven: and this blessing is to be an earnest and a preparation for the final blessing which He will speak over His followers on the Last Day, when He will say: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world!" (Matt., 25, 34.) The oftener and the more worthily we receive His eucharistic blessing here, the surer and richer we shall receive His final blessing hereafter.

For this sacramental blessing, and for the special value and merit there is in every public devotion, it is much more wholesome and profitable to take part in the Holy Hour or the usual Benediction, than to make a mere private visit to our Lord, even though one should experience more sensible sweetness and emotional consolation at the private call. The best method is, if time permits, to do the one and not neglect the other.

The Same Is Not the Same

Two ladies were leaving church together after a Benediction service. One had a great devotion to the Holy Eucharist, and at the service she had felt like saying with St. Peter on the Mount of Transfiguration: "Lord, it is good for us to be here!" (Matt., 17, 2.) She wanted it to continue forever. As she got outside the church

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, *N.*

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

she turned to her companion, and said, glowingly: "Oh, wasn't that beautiful!" Her friend, whose piety was commonplace and a mere matter of habit, replied: "Yes, the vestment of the priest was so pretty." There comes to mind the old Latin proverb: "Two may do the same, yet it is not the same." Perhaps this is even more true in the spiritual than in the material life of man.

What attitude is to be observed at Benediction or when the priest raises aloft the Sacred Host at Consecration and Communion? The practice today is to bow low, then to raise the head and gaze reverently at Jesus in the Eucharist and then again to bow low in adoration. For saying the prayer, "My Lord, and my God!" (John, 20, 28,) the Church grants an indulgence of seven years and seven quarantines. To bless oneself and to beat one's breast at the Benediction or at the elevation of the Host is left to the option of the individual.

"I Am He!"

In the gospel Jesus is recorded as having revealed Himself to His enemies and to His friends. How different the effect! In the Garden of Olives He no sooner said to the mob that was seeking Him: "I am He!" when "they went backward, and fell to the ground" .(John, 18, 5, 6). To fall backward is a sign of fear, con-

Let us pray.

O God, Whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy; that Thou mayest both loose us from our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant *N.*, our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world can not give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being

sternation, despair and disaster. It easily ends in a fracture of the skull and complete collapse.

When Jesus manifested Himself to His friends, for instance His disciples or Mary Magdalen, they fell forward before Him in token of their love, adoration and attachment. We do the same when we bow before the Sacred Host. If we contract this salutary habit now, there will be no question but we shall repeat this act of worship on the Last Day unto our eternal blessedness. Rather this, than to disbelieve in and ignore Jesus now, and when He reveals Himself on Judgment Day, saying: "I am He!" to fall backward forever into the pit of endless tortures and black despair.

"Lift Up Your Heads!"

The exhibition of our Eucharistic Savior to the gaze of the people reminds us of our Lord's words: "Look up, and lift up your heads, because your redemption is at hand!" (Luke, 21, 28.) And it recalls the other words of Jesus: "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up" (John, 3, 14). In the desert the Jews had been bitten by poisonous and deadly serpents. God told Moses to hoist up a brazen serpent so the Jews could gaze on it and be cured. This brazen serpent was a figure of Jesus Christ, the healer of our souls. When He is lifted up before us in the Blessed

removed, our times, by Thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the creator and redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and through Thee be happily ended.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all Thy saints, by the clemency of Thy goodness, obtain the remission of all their sins, through our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. *R.* Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Sacrament, at Consecration, at Benediction and at Holy Communion, we must look up to Him with faith and love. This will cure our sinful souls. As the acolyte rings the bell three times, we must say: "Jesus, I will live for Thee; Jesus, I will die for Thee; Jesus, I am Thine in life and in death!" Here the words of the good old Irish woman come to mind: "If it were not for the beating of my breast and the looking up to God, I should be wretched and lost, indeed."

"I Was in Prison, and You Came to Me"

When we part from a dear friend after a delightful and hearty visit, the goodby is never abrupt and cold, but lingering and warm. Mixed with the glad joy for the meeting is the sad regret at the parting. Some of the silken curtains covering the sacred species inside of the tabernacle have forget-me-nots embroidered upon them with the words, "Forget me not!" They are the last message Jesus gives us as we leave Him. Our answer should be the words of the penitent thief: "Lord, remember me when Thou shalt come into Thy kingdom!" (Luke, 23, 42.) As the two disciples on resurrection day, even though we must leave the church, we constrain our Eucharistic Friend and say: "Stay with me, Lord!" (Luke, 24, 29.) We envy the tiny sanctuary lamp that keeps watch before our God continually, and should like to exchange places with it.

V. May the almighty and merciful Lord graciously hear us. *R.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

Prayer before Benediction of the Blessed Sacrament.

O Jesus, my God, Who art about to give Thy blessing to me, and to all who are here assembled, I humbly beseech Thee that it may impart to each and all of us the special grace we need. But more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of those who can not come here to receive it at Thy feet. Let the weak and the tempted feel its power, wherever they may be. Let poor sinners feel its influence that they may come to Thee. Let Thy blessing cross the sea and strengthen the missionary toiling for love of souls so dear to Thy Sacred Heart.

Mary, our dearest Mother, obtain for us a true devotion to the Sacred Heart of Jesus in the Blessed Sacrament, and a tender love for Thee, that we may ever serve Thee as Thy devoted children.

May the Sacred Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved, with grateful affection in all the Tabernacles of the world, even to the end of time. Amen.

Finally, as Jacob wrestling with the angel (Gen., 32, 26), so we, struggling in a fond and loving farewell with Jesus, fondly say: "I will not let Thee go except Thou bless me once more." With His tender blessing we then depart, promising to visit Him soon again. The keeping of this promise is the best sign that our previous visit was a good one, and that Jesus will say to us on judgment day: "I was in prison, and you came to Me" (Matt., 25, 36).

Do Not Glean Elsewhere

Jesus, being a jealous God, at parting tells the soul that loves Him what Booz said to Ruth of old: "Hear me, daughter, do not go to glean in any other field" (Ruth, 2, 8). "Do not follow the foolish virgins," He seems to say, "whose axiom of life is: 'Let us crown ourselves with roses before they be withered: let no meadow escape our riot' (Wisdom, 2, 8); for if you do, you will forget Me, and render yourself miserable."

Having mentioned Ruth, it may be added that she may serve as a type for a soul who is a friend of Jesus in the Eucharist. She reposed in loving wonderment and eager expectation at the feet of Booz, who in reward for her attention and devotion made her his spouse, and thereby she became one of the foremothers of our Lord. The soul that loves to repose before the taber-

Holy God, We Praise Thy Name

Holy God, we praise Thy Name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in heav'n above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy Name.

Hark! the loud celestial hymn,
Angel choirs above are singing!
Cherubim and Seraphim,
In unceasing chorus praising;
Fill the heavens with sweet accord:
Holy! Holy! Holy Lord.

Lo! the Apostolic strain,
Join Thy sacred Name to hallow!
Prophets swell the loud refrain,
And with white-robed martyrs follow;
And from morn till set of sun,
Through the Church the song goes on.

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God, we claim Thee;
And adoring bend the knee,
While we own the mystery.

nacle of Jesus in expectant love and abiding trust will be the dear spouse not merely of an ancestor of Christ, but of the Savior Himself.

"I Have Seen the Lord!"

When Moses came out from the presence of God his face was horned as with two rays of light, so much so that the Israelites were afraid to come near; . . . and "he put a veil upon his face" (Exod., 34, 29 ecc.). When we issue from the presence of the Eucharistic God no such overpowering light need radiate from our faces; but by the sweetness of charity and purity and the other Christlike virtues we should proclaim to the little world in which we move that we have been on the holy mount with God.

"As often as I have been amongst men, I have returned less a man," quotes the Imitation of Christ (1, 20). After our visit with Jesus we must be able to say: "As often as I have been alone with God, I have returned more a man." Not so much our lips, but our entire conduct should cry out: "I have seen the Lord!" (John, 20, 18.) "O taste, and see that the Lord is sweet!" (Ps. 33, 9,) "I have seen God face to face, and my soul has been saved!" (Gen., 32, 30.) Amen.

And the Spirit and the Bride say, Come!
And he that heareth let him say, Come!
Amen. Come, Lord Jesus!

(Apoc. 22.)

LECTURE XIII.

The Close of the Forty Hours.

"Christ yesterday, and today, and the same forever" (*Hebr., 13, 8*).

AMONG all the great personages of history Jesus Christ stands unique. Of the leaders and conquerors of men He has a place apart. His career is singular and unparalleled. While all the others have come and gone, He is always the selfsame. They have yielded to the laws of change, of day and night, or of beginning and end in their courses; He has made these laws bend to Him and His unchanging and unwaning power. They have all had their little day on the stage of life, and then had to cede the place to others: for Him the curtain never rings down; He keeps on occupying the centre of the stage with undiminished splendor and fascination. They took their turns in yielding to the obscurity of oblivion: His glamor continues undiminished and emphatic. The charm and influence of their personality is a mere paragraph in the musty history of the past: the magnetism and power of His person are the most vital factor on earth today. Verily, "Jesus Christ yesterday, today and forever." The explanation of this phenomenon is evident. All the others were mere men. Jesus Christ is God and man.

The Vision of the Throne of God, the Twenty-four Ancients, and the Four Living Creatures.

(Apoc., Chap. 4 and 5.)

AFTER these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter. And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne One sitting. And He that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold. And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God. And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures. . . .

And the four living creatures had each of them six wings; and round about and within they are

Jesus Rules

We have a beautiful illustration of this immortal sway of Jesus over the hearts and minds of men exhibited to us in this crowded church today. You are here with the one intent of proclaiming Jesus Christ anew as your invincible leader and champion, as your Lord and God. In the way of faith and love this demonstration will be just as sincere and intense as it was a year ago, or ten or twenty years ago, or hundreds of years ago on behalf of the same Jesus Christ Whom we are honoring here tonight.

Take the greatest heroes of the world war. When it was over, they celebrated magnificent triumphs. Pompous arches of victory were built and gorgeous parades were arranged in their honor, with the accompaniment of flowing banners and martial airs and the roaring of cannon. That was eight years ago. Where are those conquerors now? If they were all gathered here today, it would go hard to arouse any general enthusiasm and to elicit a spontaneous exhibition of homage to them. They have had their day. The world has long looked to others for its thrills of interest and sensation. But millions and hundreds of millions keep on, as you are doing today, to derive their sweetest thrills and liveliest sensations from their worship of Jesus Christ.

full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is to come. And when those living creatures gave glory, and honor, and benediction to Him that sitteth on the throne, Who liveth forever and ever; The four and twenty ancients fell down before Him that sitteth on the throne, and adored Him that liveth forever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord our God, to receive glory, and honor, and power: because Thou hast created all things, and for Thy will they were, and have been created. . . . . .

And they sung a new canticle, saying: Thou art worthy, O Lord, . . . because Thou wast slain, and hast redeemed us to God, in Thy Blood, out of every tribe, and tongue, and people, and nation. And hast made us to our God a kingdom and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands. Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in

They Abided with Him Three Days

Your conduct in this Forty Hours' Devotion, my friends, is nicely foreshadowed by an incident in the life of our Lord. The people were so captivated by His sublime personality, conduct and doctrine that they followed Him into the desert and abided with Him three days, forgetting their business, their social pastimes and recreational diversions, and even their food for the time being. They never grew weary of Jesus. In reward for their attachment and loyalty our Savior nourished them in such a way, that unanimously and ardently they wanted to make Him their king. Not wanting temporal kingship, however, Jesus presently vanished from their midst.

Jesus, Our King

During the last three days you have faithfully and lovingly abided with Jesus. You came here early in the morning and late at night. You were here during the day for your hours of adoration. You prayed and sang and meditated and adored and listened to and looked at Jesus in wonderment and ravishment; and this regardless of business pressure, social engagements and worldly attractions. In compensation for your devotion Jesus has given you a much more wondrous Bread than that of the desert; He has given you His own Flesh to eat and Blood to drink, not only once,

them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, forever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth forever and ever.

Prayer.

(Imit. 3, 48, 47.)

O most blessed mansion of the city above! O most bright day of eternity, which no night darkens, but which the Supreme Truth ever enlightens; day always glad, always secure and never changing its state for the contrary! Oh, good Jesus, would that day had shone upon us, and that all these temporal things had come to an end. It shines indeed upon the saints resplendent with everlasting brightness, but upon us pilgrims on earth only as afar off and through a glass. The citizens of heaven know how full of joy is that day; but the banished children of Eve bewail themselves that this our day is bitter and wearisome.

The days of this life are short and evil, full of sorrows and miseries; where man is defiled with many sins, ensnared with many passions, racked with many fears, disquieted with many cares, distracted with many curiosities, entangled with

but again and again. Actuated by gratitude for this stupendous gift you are here now, spontaneously and without one dissenting or silent voice to elect Jesus once more as your King, the King of body and soul, of heart and mind, now and forever. And Jesus will be pleased at this and gladly accept the election and seal it with His pledge of sweet sovereignty, boundless love and unfailing protection.

We Will Not Be Outdone

Our testimony in favor of our Lord today is to take the form of a grand procession in His honor. This procession will be relatively grand: not so grand in reality as eucharistic processions are, for instance, in Rome, when the Holy Father himself carries the Most Blessed Sacrament and is accompanied by a number of cardinals and other high ecclesiastical dignitaries. Yet it will be as nice and devout as it is in our power to make it; and Jesus expects no more. After all He looks upon the faith and love of the participants and spectators more than upon mere outward pomp and display. And faith and love for Jesus thrive as much, if not more, in modest appointments than in gorgeous surroundings. Anyway we are minded that in these two traits we are not going to be outdone, neither by the Catholics in Rome nor elsewhere.

many vanities, encompassed with many errors, worn down with many labors, burthened with temptations, unmanned with delights, tormented with want.

Oh, when will there be an end of these evils? When shall I be set free from the wretched bondage of my faults? When, O Lord, shall I make mention of Thee alone? When shall I to the full rejoice in Thee? When shall I be without any hindrance, in true liberty, without any trouble of mind or body? When shall there be solid peace, peace unruffled, always secure, peace within and without, peace on all sides firm? Peace shall come in a day, known to Thee, Lord; there shall not be day nor night, as in the time that now is; but everlasting light, infinite brightness, steadfast peace, and secure rest. Amen.

Another Vision of Heaven.

(Apoc., Chapt. 15 and 19.)

And I saw another sign in heaven, great and wonderful: seven angels. . . . And I saw . . . them that had overcome the beast, . . . having the harps of God: And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are Thy works, O Lord God Almighty; just and true are Thy ways, O King of ages. Who shall

We Want the God-Man to Rule Over Us

The dominant note of this procession must be the reversal of the words of the Jews: "We will not have this man to reign over us" (Luke, 19, 14). We are saying publicly and solemnly today: We want this God-Man to reign over us. We want Him to be our supreme and only Ruler and King. We want Him to rule us completely, our thoughts, words and deeds, our commissions and omissions, our going and coming, our living and dying, our time and our eternity. O may His sweet and benign and beneficent sway never leave us even for an instant, but may it increase its power over, and deepen its influence in us from day to day until we arrive in His eternal kingdom!

The Procession in Egypt

The book of Genesis offers us a striking figure of the procession we are going to have here today. In it we read of a splendid parade that was held in honor of the Egyptian Joseph, in recognition of his service in saving the entire land from a famine. By his wisdom he had provided sufficient bread to tide the populace over the seven years of failing crops. He was carried in triumph through the country, the honors of royalty were lavished upon him, and heralds preceded him to bid all the inhabitants to bow

not fear Thee, O Lord, and magnify Thy name? For Thou only art holy: for all nations shall come, and shall adore in Thy sight, because Thy judgments are manifested. And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened: And the temple was filled with smoke from the majesty of God, and from His power.

After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. For true and just are His judgments. . . . And again they said: Alleluia. . . . And the four and twenty ancients, and the four living creatures fell down and adored God That sitteth upon the throne, saying: Amen; Alleluia. And a voice came out from the throne, saying: Give praise to our God, all ye His servants; and you that fear Him, little and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints. And he said to me: Write: Blessed are they that are called to the marriage

low before him and pay him homage and thanksgiving.

A Procession of Thanksgiving and Adoration

In an infinitely more wonderful way Jesus saved His people from spiritual starvation. To prevent the distress that He was sure would threaten His disciples after His departure from this earth, He provided them with a miraculous Bread that would constantly replenish their souls with heavenly strength and vitality, and would qualify them to survive every tribulation and affliction: His own Flesh and Blood. Nineteen hundred years have tested and now give solemn evidence of the wholesome and unfailing efficacy of this marvelous Bread. And in due acknowledgment of so large a favor we are here tonight to celebrate it with a joyous and grateful procession. To render it pleasing to our Lord we send the little innocent children ahead to announce His coming, if not in words, yet by their conduct. By strewing pretty flowers in His path they cry, as it were, with the children of Jerusalem on the first Palm Sunday, and all of us with them: "Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!" (Matt., 21, 9.) And as our Savior passes through our midst, we all fall down on our knees and bow our heads low in humble, loving and grateful adoration.

supper of the Lamb. And he saith to me: These words of God are true. . . . And His eyes were as a flame of fire, and on His head were many diadems, and He had a name written, which no man knoweth but Himself. And he was clothed with a garment sprinkled with Blood; and His name is called, THE WORD OF GOD. . . . And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.

Prayer.

(Imit. 3, 48.)

Good Jesus, when shall I stand to see Thee? When shall I contemplate the glory of Thy kingdom? When wilt Thou be all in all to me? Oh, when shall I be with Thee in Thy kingdom, which Thou hast prepared for Thy beloved from all eternity? I am left a poor and banished man in the land of the enemy, where are wars every day and very great mischances. Console my exile, soothe my sorrow, for all my desire sighs to Thee; and all that this world offers for my solace is burdensome to me. I long to enjoy Thee in my inmost soul, but I can not lay hold on Thee.

I desire to cleave to heavenly things, but the things of this life and my unmortified passions bear me down. With my mind I desire to be

Greater than St. Peter

This testimony will not be fruitless. Jesus will notice every manifestation of it. In the Canticle of Canticles He says to His beloved spouse: "Thou hast wounded My heart . . . with one hair of thy neck" (Cant., 4, 9); meaning, that no utterance of love, however slight, and no expression of goodwill, however transient, will escape His observation and reward. The Acts of the Apostles assure us, that St. Peter's mere shadow, falling on the sick by the way, cured them instantly. There is a greater one than St. Peter here tonight, and whoever are sick of soul among us—and who is not in some manner or other?—will be healed at once through the passing of Jesus, provided the patient puts no unbelief or coldness between the Savior and himself.

The Psychological Moment for Petitions

Throughout the Forty Hours Jesus has been exceedingly generous to us; just how generous He has been only the Last Day will disclose. But never during the Forty Hours is Jesus quite so generous as He is at the close or the farewell celebration. There again His love outdoes itself. He simply can not withhold His consent to every reasonable request. This, then, is the time and opportunity for each one of us to obtain what we have most at heart. We must whisper it softly, pleadingly and confidently as He passes through

above all things, but with the flesh I am forced against my will to be subject to them. Thus, unhappy man that I am, I fight with myself and am become a burden to myself, whilst the spirit seeks to be above and the flesh to be below. Oh, what do I suffer within, whilst in my mind I consider heavenly things, and presently a crowd of carnal thoughts interrupt me while I pray.

My God, remove not Thyself far from me, and depart not in Thy wrath from Thy servant. Send forth Thy lightning and scatter them; shoot out Thine arrows and let all the phantoms of the enemy be put to flight. Gather together again my senses to Thee; make me forget all worldly things; give me the grace speedily to cast away and to despise all the foul shapes of sin. Help me, Eternal Truth, that no vanity be my motive. Come to me, Heavenly Sweetness, and let all impurity flee before Thy face. Amen.

The Holy City.

(Apoc. 21.)

And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be

our midst. Above all we must ask Him for the grace of final perseverance, for we all need and want it; besides that, however, we must make other particular requests, the granting of which will mean much to us and others. We can not ask too much, provided we have faith.

When Joseph of Egypt was being led in triumph no doubt many approached him with more or less urgent petitions for this or that favor, advancement, promotion and so on. He was powerful and his influence counted for a great deal. Yet his power was limited, as he depended entirely on the king's grace for its exercise. Not so Jesus Christ. When he says to an ill that harasses us: "Go!" it goes; and when He says to a blessing that we want: "Come!" it comes forthwith.

All the Saints Are for You

What will add considerable weight to our petitions on this occasion is the Litany of the Saints which will be chanted immediately before the procession. In the name of the entire Church, triumphant, militant and suffering, we cry to God, singling out for the sake of emphasis the three divine persons by special invocation, and we back up our heart's cry by summoning all the saints of heaven, from the Blessed Mother of God to the last saved soul upon whom the gates of heaven have just closed, to aid us with their united and irresistible intercession. If at an

His people; and God Himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He That sat on the throne, said: Behold, I make all things new. And He said to me: Write, for these words are most faithful and true. And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely. He that shall overcome shall possess these things, and I will be His God; and He shall be My son. . . .

And there came one of the seven angels, . . . saying: Come, and I will shew thee the bride, the wife of the Lamb. And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God. Having the glory of God . . . And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day: for there shall be no night there. And they

earthly court we had all the courtiers without a single exception urging the granting of our request at the hands of the regent, our cause would be won beyond question or shadow of doubt. The court of heaven is more generous and ready than any earthly court.

In the Name of All He Holds Dear

But to add absolute certainty, in the same plaintive litany our Lord's life is unravelled and rehearsed in its salient points, from His lowly birth to His glorious ascension, and in the name of all He did and suffered for us He is entreated with humble and loving insistence to yield to our prayers in the Church's and our own personal behalf. Such a prayer can not fail to pierce the clouds and move the heart of God to immediate acquiescence.

Presents Are Mutual

But at a farewell ceremony of good dear friends the giving of presents is not one-sided but mutual. There is an exhange of one for the other. It is true that we can not give Jesus anything in comparison with what He gives; but there can be and should be some similarity and proportion in our manner of giving to His. In other words, as He is willing to give us the best He has, we should be willing to give Him the present which will delight Him most. What is this? You know

shall bring the glory and honor of the nations into it. There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

Prayer.

(Imit. 3, 48.)

O sweet Jesus, pardon me and forgive me in Thy mercy, as often as I think of anything else in prayer besides Thee. For I confess truly that I have been wont to be greatly distracted. For oftentimes I am not there where I am bodily standing or sitting, but am rather there where my thoughts carry me. There I am where my thought is, and there oftentimes is my thought where that is which I love. That thing readily comes to my mind which naturally delights me or which from habit is pleasing to me.

For this reason Thou, O Truth, hast plainly said: Where thy treasure is, there is thy heart also. If I love heaven, I willingly think of heavenly things. If I love the world, I rejoice with the prosperity of the world, and am troubled at its adversity. If I love the flesh, I often picture to myself the things of the flesh. If I love the spirit, I delight to think of spiritual things. For whatsoever things I love, of these

very well what it is. Jesus has been asking it of you perhaps for a long time. Your conscience is whispering it to you at this very moment.

Perhaps it is the renouncement of a certain occasion of sin; or parting company with a person who is menacing your faith, or virtue, or both; or the restitution of ill-gotten goods, or the payment of debts long over-due; or the complete forgiveness of, and hearty reconciliation with, an enemy; or, who knows, Jesus will be most pleased if you, young man, whisper trustingly to Him as He passes: Lord I am going to be a priest, or friar or brother; or if you, young lady, breathe gently to Him and say: Jesus, I want to be Thy consecrated spouse and become a nun. Oh, if each of us contributes the coveted gift, what a happy day we can prepare for our Lord with this procession! Are you going to hold back and be a slacker, perhaps the only one in this entire assembly? Whilst He is being carried through this crowd of people in solemn procession, Jesus will say invitingly to each one on either side of Him: "My child, give Me thy heart!" (Prov., 23, 26.) Will you be the only one to refuse? Let us all, without a single exception, reply: "My heart is ready, O God. My heart is ready!" (Ps. 56, 8.)

Bribing the Lord

Nor need we fear a selfish intention in the bestowal of our gift. The best way to obtain a

I willingly speak and hear, and carry home with me the images of them.

But blessed is the man, who for Thee, O Lord, gives all things created leave to depart; who does violence to his nature, and through fervor of spirit crucifies the lusts of the flesh; that so with a calmed conscience he may offer to Thee pure prayer, and may be worthy to be among the choirs of angels, all earthly things being shut out whether external or internal. Amen.

Christ's Prayer for His Disciples.

(John, 17.)

Jesus, lifting up His eyes to heaven, said: Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee. I have manifested Thy Name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them; and they have kept Thy word. Now they have known, that

favor from someone is usually the anterior giving of a present to him. Our Lord is no exception in these roles of beneficiary and benefactor. With reference to Him, too, "words move, examples draw, but gifts compel" Him to be bounteous. Our Lord loves to be forced or bribed to give us His bounties, although, in justice to Him it must be said, that He always starts the giving, by conferring favors upon us, and by rendering it possible for us to give something to Him.

To return to Joseph of Egypt: a number of people were doubtless not satisfied to suggest their petitions to him by word of mouth. .They handed him pretty bouquets of flowers or other tokens, which were both to remind him of their requests and actuate him into compliance. Yet, such is the infirmity of mere man, no matter what his station and power, in spite of these gifts Joseph probably forgot many of the petitions or, with the best of will, was powerless to grant them. Not so Jesus. In return for your best and most desirable gift He will grant you your petition at once, thus precluding all danger of forgetting it, if there could be any; although He will reserve it to Himself to reveal to you in His own time and method just how He has heard your prayer.

A Procession of Atonement

The procession we are going to have here today will furthermore have the nature of atonement

all things which Thou hast given Me, are from Thee: Because the words which Thou gavest Me, I have given to them: and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them whom Thou hast given Me: because they are Thine:

And all My things are Thine, and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name whom Thou hast given Me; that they may be one, as We also are. While I was with them, I kept them in Thy Name. Those whom Thou gavest Me have I kept; and none of them is lost. . . . And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth.

As Thou hast sent Me into the world, I also have sent them into the world. And for them

and propitiation for a very doleful and most ignominious procession of which our Lord was the victim. It took place about four hours after the institution of the Most Blessed Sacrament. Under the leadership of His own apostle, who had turned traitor, Jesus was taken captive in the Garden of Gethsemane, tied with ropes and dragged down the hill through the brook Cedron into the city, where He was most shamefully and cruelly conveyed from one court to another, to be mocked and jeered and hooted and spit upon by the scum of mankind. He bore it all in patience and resignation for the love of you and me.

What hurt our Lord most on that blackest of nights was no doubt the treachery of one of His own disciples, who had sat with Him at the Eucharistic Table, and the defection of His first apostle, who had been loudest in the profession of loyalty and love after partaking of the Body and Blood of his Master. Through the mouth of the prophet He says plaintively: "For if my enemy had reviled Me, I would verily have borne with it. And if he that hated Me had spoken great things against Me, I would perhaps have hidden Myself from him: but thou a man of one mind, My guide and My familiar, who didst take sweet meats together with Me!" (Ps. 54, 13-15.) That was, then, our Savior's keenest pain.

do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me; That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one; as We also are one: I in them, and Thou in Me; that they may be made perfect in one: and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world. Just Father, the world hath not known Thee; but I have known Thee: and these have known that Thou hast sent Me. And I have made known Thy Name to them, and will make it known; that the love wherewith Thou hast loved Me, may be in them, and I in them.

A Sorry and Painful Picture

And this pain was aggravated by our Lord's clear prevision of the repetition of this treachery and weakness, respectively, on the part of His adherents in centuries to come. He distinctly foresaw a host of traitorous disciples, treating the Most Holy Sacrament with sacrilegious ingratitude and heartless indifference, either receiving Him unworthily or not at all, neglecting Holy Mass again and again on Sundays and holydays of obligation, and behaving with gross irreverence in His holy temple or towards the priests, the ministers of His divine Sacrament. And in many instances, Jesus noticed, their coldness to Him in the Eucharist would proceed, as in the case of Judas, from sheer avarice. Merely not to be constrained to contribute towards the maintenance and beauty of the house of God they would stay away from church entirely and apostatize from the faith.

A Dreary Prevision

In addition to these He also foresaw a multitude of disciples resembling Peter on that night of nights, who shortly after Holy Communion would lapse into serious sin and would soon forget all the solemn pledges of fidelity and vows of unwavering attachment they made to their Eucharistic Lord. Perhaps we ourselves were among the crowd of weak, ungrateful and disloyal

Adoro te Devote.

Hymn of St. Thomas of Aquin in honor of the Most Blessed Sacrament.

Hidden God, devoutly I adore Thee,
Truly present underneath these veils:
All my heart subdues itself before Thee,
Since it all before Thee faints and fails.
Not to sight or taste or touch be credit,
Hearing only do we trust secure:
I believe, for God the Son has said it,
Word of truth that ever shall endure.
On the Cross was veiled Thy Godhead's splendor,
Here Thy manhood lieth hidden, too;
Unto both alike my faith I render,
And as sued the contrite thief, I sue.
Though I look not on Thy wounds, with Thomas,
Thee, my Lord, and Thee, my God, I call.
Make me more and more believe Thy promise,
Hope in Thee, and love Thee over all.
O memorial of my Savior dying!
Living Bread, that givest life to man!
May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.
Deign, O Jesus, Pelican of heaven,
Me, a sinner, in Thy Blood to lave,
To a single drop of which is given
All the world from all its sin to save.
Contemplating, Lord, Thy hidden presence,

disciples whom our Savior clearly distinguished when He went that sorry way of contumely and shame. Let us think of ourselves rather than of others; then we shall enter more heartily into this procession of atonement and propitiation which we are now going to witness or take part in. Prostrate in the most penitent lowliness before our dear Lord we beg Him to forget and to forgive the past. In future we will give Him no more reason to feel hurt at our attitude towards the Sacrament of His love. But in all our remaining days we are going to make every effort to prove to Him and to impress upon Him, that our past failings and infidelities were due not to malice or indifference, but rather to mere thoughtlessness and weakness. And they will never be repeated again.

A Procession of Victory and Triumph

Moreover, this procession will be one of victory and triumph over all the enemies of the Holy Eucharist, from its first announcement until today. As soon as Jesus uttered the promise of the Holy Sacrament there were those who impugned it fiercely, and challenged our Savior, saying: "How can this man give us His Flesh to eat" (John, 6, 53). Nothing succeeds like success. After nineteen hundred years we are witnesses to the fact, that Jesus not only gave men His Flesh to eat and His Blood to drink,

Grant me what I thirst for and implore,
In the revelation of Thine essence
To behold Thy glory evermore.
Amen.

Anima Christi.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
Never permit me to be separated from Thee.
From the wicked enemy defend me.
At the hour of my death call me.
And bid me come unto Thee,
That with Thy saints I may praise Thee
Forever and ever. Amen.

"And the Lord gave me such faith in the churches, that with all simplicity I adored and said: We adore Thee, Most Holy Lord Jesus Christ, here and in all Thy churches which are in the whole world, and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world!" (*From the testament of St. Francis of Assisi.*)

but He also succeeded in having millions and millions of the best and highest type of people of both sexes, of all ages and races and nations and climes to believe it implicitly and joyously.

"This Saying Is Hard"

Even some of His own disciples demurred at the promise of the Eucharist—having but small and narrow conceptions of our Savior's love, because they measured it after their own meagre and impotent human love—and said defiantly: "This saying is hard, and who can hear it?" (ib., 61.) Most of the opposition to the Real Presence today may be condensed in these words of the disciples: "This saying is hard, and who can hear it?" Non-Catholics can not imagine us otherwise than in a continuous mental struggle and commotion. They believe we are always busy banishing doubts and fighting misgivings against the Real Presence, and that the only way to believe in it at all is by not allowing ourselves to dwell on it; for if we did, we should be sure to be harassed by numberless disturbing questionings and perplexities of the human mind. Oh, if they only knew the gift of God, and the bounty of divine faith! It is not an acquired but an infused virtue. It renders the unrestrained belief in the Real Presence instinctive, spontaneous, easy, sweet and delicious to the soul. This soul has but one anxiety or misgiving and that is, lest its love of Jesus might not

Prayers to be Said on Visiting the Blessed Sacrament.

From the Raccolta.

Look down, O Lord, from Thy sanctuary, and from heaven, Thy dwelling place, and behold this holy Victim which our great High-Priest, Thy holy Child, the Lord Jesus, offers up to Thee for the sins of His brethren; and let not Thy wrath be kindled because of the multitude of our transgressions. Behold the voice of the Blood of Jesus, our brother, calls to Thee from the Cross. Give ear, O Lord! be appeased, O Lord! hearken, and tarry not, for Thine own sake, O my God! because Thy Name is called upon in behalf of this city and of Thy people; but deal with us according to Thy great mercy. Amen.

That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city, we beseech Thee to hear us.

Acts of Adoration.

I adore Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love,

measure up to its faith in Him, in thought, word and deed.

Who Can Hear It?

"Who can hear it?" The best answer to this pert query is given each morning at the Communion Rails of all the Catholic churches and chapels the world over. Countless multitudes kneel there in loving adoration and eager desire to receive what they are fully convinced is the Bread of Life, the Food of Angels, the true Emmanuel: God with us. In their living and abiding faith they are the successors of innumerable worshipers of the Eucharistic Jesus in former generations, and they will be sure to leave behind them numberless heirs of the same faith unto the end of time. In the light of this overwhelming testimony produced for nineteen continuous centuries, does not the question of the unbelieving disciples and of their modern incredulous representatives: "Who can hear it?" sound idle and absurd?

In answer to the challenges of the Pharisees and His disciples our Lord made no compromising or diplomatic concessions regarding His first utterance. He said pointedly to the apostles: "Will you also go away?" (ib., 68.) He then and there categorically declared that His followers either had to believe in the Sacrament of His Body and Blood, or leave Him entirely. There was no middle way. Peter, the man of God-given

and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised and worthily received by all, in this most Divine sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become Man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the Cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, Divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy Blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable

faith, answered: "Lord, to whom shall we go? Thou hast the words of eternal life!" (ib., 69.) He thus reiterated what Jesus had declared, that to forsake the doctrine of the Real Presence meant nothing less than to forfeit eternal life.

For this reason from the very beginning the Christians clung so tenaciously to the dogma of the Real Presence. Fully a thousand years elapsed before a heretic (Berengarius) had the blasphemous audacity to discredit the favorite doctrine of the Church, and to maintain that the Holy Eucharist was not Christ, but a mere type or figure of Him. As one man the entire Church rose up against his godless assertion, and in the most solemn and pronounced manner reasserted its unconditional belief in the Real Presence.

They Went Away

By the so-called Reformers of the sixteenth century our Lord's Sacrament was shabbily and most irreverently dealt with. It was soon reduced to a mere lifeless souvenir by almost all the apostates from the Church. And sooner or later, because of their disbelief in the Real Presence, they and their followers abandoned Jesus completely after the manner of the obstreperous disciples, mentioned in the Gospel, who do not seem ever to have returned to Him again. Today their adherents, with few exceptions, no longer believe in the divinity of Christ, thus confirming

Spouse of my soul! in coming to me in this most holy sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred Body of our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this sacrament the Food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

Act of Reparation.

Jesus, my God, my Savior, with that lowly homage with which faith inspires me, I worship Thee, true God and true Man; with my whole heart I love Thee, enclosed in the most august sacrament of the altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which, to my shame, I may ever have com-

sadly but definitely the intimation contained in our Lord's words: "Will you also go away?" Indeed, having rejected the Real Presence they have gone far, far away from Jesus Christ, apparently, alas, nevermore to resume worshipful relations with Him.

No Substitute for Jesus

They have magnificent buildings for churches, it is true. In their architectural beauty and richness of equipment they are often superior to the Catholic churches in the same locality. Having highly salaried organists and singers, their music is frequently better in technical rendition than the music in some of our churches. Not seldom their ministers, supported by a princely income, are men of greater and more thrilling human eloquence than are many priests. And yet their churches in spite of all this wealth of endowment and natural attractiveness remain comparatively empty when compared to the crowded Catholic churches. What accounts for the difference in attendance? Just one thing: The Real Eucharistic Presence of Emmanuel in the Catholic churches and, respectively, the absence of it in the non-Catholic temples. As a living attraction, if this expression be not irreverent, there is no substitute for our Lord's Sacrament. The merely human can never replace or compete with what is divine and human.

mitted, as well as for all those which have ever been committed, or ever may be committed in ages yet to come.

I adore Thee, my God, not indeed as much as Thou deservest, or as much as I ought, but according to the little strength I have; and fain would I adore Thee with all the perfection of every rational creature. Meantime, I purpose, now and forever, to adore Thee, not only for those Catholics who adore Thee not and love Thee not, but also for the conversion of all heretics, schismatics, Mahometans, Jews, idolaters, and wicked Christians. Ah! my Jesus, may all men ever know, adore, love and praise Thee, every moment, in the most holy and most Divine sacrament! Amen.

Prayer.

(Imit. 3, 57.)

O Lord, blessed be Thy word; sweeter to my mouth than honey and the honey-comb. What should I do in so great tribulations and anguish, if Thou didst not encourage me with Thy holy words? So only I come at length to the haven of salvation, what matter is it how much or what I suffer? Grant me a good end; grant me a happy passage out of this world; be ever mindful of me, O my God, and direct me by the straight road to Thy kingdom. Amen.

What Is Wrong Here?

What happens to ecclesiastical bodies discarding the belief in the Real Presence is also proportionally verified in the lives of individual Catholics. The farther they get away from the Eucharistic Jesus with reference to Holy Mass and Communion, the less Christlike is their life in general; and, viceversa, the closer they remain to the Sacrament, the more they reproduce Christ in their conduct. If, then, your life does not measure up to the Catholic standard of charity, purity, temperance, justice or prayerfulness, this is the time and occasion to ask yourself: What is wrong here? You will find that your attitude toward the Holy Sacrament is wrong, and calls for immediate correction.

"I Will Not Deny Thee!"

Shortly before our Lord died, the Jews in Jerusalem admiringly organized a grand demonstration in honor of Jesus. In one resounding chorus they shouted gleefully: "Hosanna to the Son of David!" But five days later the same Jews, as Jesus was standing before the court of Pontius Pilate, screamed even louder: "Crucify Him, crucify Him!"

Our conduct, my dear friends, must not be thus. We are never going to withdraw, either in word or deed, either by commission or omission, either directly or indirectly, the vows of love,

The Divine Praises.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary, most holy.

Blessed be her Holy and Immaculate Conception.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste Spouse.

Blessed be God in His angels and in His saints.

devotion and attachment we are now going to renew to Jesus in this procession. Trusting not in our strength, but in His help, we are not only going to say, but also carry out in our conduct the words which Peter spoke immediately after the institution of the Holy Eucharist: "Yea, though I should die with Thee, I will not deny Thee!" (Matt., 26, 35.)

The Final Procession

Then we shall soon take part in the last and most glorious procession. It will be held on the Last Day. I say "soon", for even though the world should still continue for millions of years, they will be as the tiniest speck or the merest flip of time compared to eternity. Jesus Himself will lead in this procession, no longer hidden under the humble veils of bread and wine, but in all His revealed heavenly glory, majesty, power and immortality, all of which will be shared by those who in His sacramental lowliness believed in Him and loved Him, according to the measure of their faith and love. Let us therefore spend the rest of our lives in getting ready to hear and follow the triumphant and electrifying call to the final parade on resurrection day: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world!" (Matt., 25, 34.) Amen.

The Ordinary Prayers of Holy Mass.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God.

R. Unto God, who giveth joy to my youth.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

For Thou, O God, art my strength: why hast Thou cast me off? And why go I sorrowful, whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have led me, and brought me unto Thy holy hill and into Thy tabernacles.

And I will go unto the altar of God; unto God, who giveth joy to my youth.

I will praise Thee upon the harp, O God, my God; why art thou sad, O my soul, and why dost thou disquiet me?

Hope in God, for I will yet praise Him, who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the altar of God.

R. Unto God, Who giveth joy to my youth.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

The priest says the Confiteor.

I confess to almighty God, to blessed Mary ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The server answers:

May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. *R.* Amen.

The server repeats the Confiteor in the name of the people, and the priest says:

May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. *R.* Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. *R.* Amen.

V. Thou shalt turn again, O God, and quicken us. *R.* And Thy people shall rejoice in Thee.

V. Show unto us, O Lord, Thy mercy. *R.* And grant us Thy salvation.

V. O Lord, hear my prayer. *R.* And let my cry come unto Thee.

V. And the Lord be with you. *R.* And with thy spirit.

Let us pray.

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit, Kyrie, and Gloria

The Introit consists of an Antiphon, one verse of the Psalm, and the Gloria.

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

Glory to God in the highest, and on earth peace to men of good will. We praise Thee, we

bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

The Collect and the Epistle

Whilst the priest reads the Collects appointed for the day, the faithful may recite any prayer. The Collect is followed by the reading of the Epistle, usually taken from the Epistles of the Apostles.

The Gospel

The Gospel is preceded and followed by a prayer recited secretly.
Before the Gospel:

Cleanse my heart and my lips, O God almighty, Who didst cleanse the lips of the prophet Isaias with a live coal: vouchsafe of Thy gracious mercy so to cleanse me that I may worthily proclaim Thy Holy Gospel. Through Christ our Lord. Amen.

Pray, Lord, a blessing. The Lord be in my heart and on my lips, that so I may meetly and fitly announce His Gospel. Amen.

V. The Lord be with you.

R. And with thy spirit.

The continuation (*or* beginning) of the Holy Gospel according to *N.*

R. Glory be to Thee, O Lord.

After the Gospel:

R. Praise be to Thee, O Christ.

By the words of the Gospel may our sins be blotted out.

The Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things, visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made, consubstantial with the Father: by Whom all things were made. Who for us men and for our salvation descended from heaven. And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. Was crucified also for us: suffered under Pontius Pilate and was buried. And the third day He arose again, according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father. And again He shall come with glory to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver; Who proceedeth from the

Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

The Offertory

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Receive, O holy Father, almighty, eternal God, this spotless host, which I, Thine unworthy servant, do offer unto Thee, my living and true God, for mine own countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians, living or dead; that it may avail for my own and for their salvation unto life eternal. Amen.

As he blesses the water the priest says:

O God, Who in creating human nature, didst marvellously ennoble it; and hast still more marvellously renewed it; grant that by the mystery of this water and wine, we may be made partakers of His Godhead, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with

Thee in the unity of the Holy Ghost, one God, world without end. Amen.

As he offers the chalice:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine majesty it may ascend with the savour of sweetness, for our salvation, and for that of the whole world. Amen.

He bows profoundly and says:

In an humble spirit and a contrite heart may we be received by Thee, O Lord; and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

He invokes the Holy Spirit.

Come, O Thou Who makest holy, almighty, eternal God; and bless this sacrifice prepared to Thy holy Name.

At High Mass incense is blessed and the altar, celebrant, clergy, and people are incensed. The following prayers are said:

Through the intercession of blessed Michael, the archangel, standing at the right side of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense and to receive it for a sweet savour. Through Christ our Lord. Amen.

May this incense which Thou hast blessed ascend to Thee, O Lord, and may Thy mercy descend upon us.

Let my prayer, O Lord, be directed as incense in Thy sight; the lifting up of my hands as the

evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart incline not to evil words, to make excuses in sin.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The following Psalm is recited during the Lavabo or washing of the hands, a practice rendered necessary in ancient times by the handling of the offerings, as it is still by the incensing.

Psalm 25

I will wash my hands among the innocent; and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house: and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in mine innocence: redeem me, and have mercy on me.

My foot hath stood in the right way: in the churches I will bless Thee, O Lord.

Glory.

The priest then says another prayer of oblation.

Receive, O holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of blessed Mary, ever-

virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the saints: that it may avail to their honor and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

He turns towards the people and invites them to pray.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

The people answer:

May the Lord receive the sacrifice at thy hands, to the praise and glory of His Name, to our benefit and to that of all His holy Church.

Preface and Sanctus

V. The Lord be with you. *R.* And with thy spirit. *V.* Lift up your hearts. *R.* We have lifted them up unto the Lord. *V.* Let us give thanks to the Lord our God. *R.* It is meet and just.

It is truly meet and just, right and availing unto salvation, that at all times and in all places we give praise to Thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord. Through whom the angels praise Thy majesty, the dominions worship it, the powers are in awe. The heavens, and the heavenly hosts, and the blessed seraphim join together in

celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

The Canon

Prayer of oblation for the Church.

Wherefore, O most merciful Father, we humbly pray and beseech Thee, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these offerings, this holy and unblemished sacrifice, which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, as also to protect, unite and govern her throughout the world; together with Thy servant *N.* our Pope, *N.* our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

Commemoration for the living.

Be mindful, O Lord, of Thy servants, and handmaids, *N.* and *N.*, and of all here present, whose faith and devotion are known unto Thee: for whom we offer, or who offer up to Thee this sacrifice of praise for themselves and theirs; for the redemption of their souls; for the hope of their safety and salvation, and who pay their vows unto Thee, the eternal, living, and true God.

The Communicantes.

Communicating, and honoring in the first place the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: by whose merits and prayers grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Another prayer of oblation.

We therefore beseech Thee, O Lord, to be appeased, and to receive this offering which we, Thy servants, and Thy whole household do make unto Thee; order our days in Thy peace; grant that we be rescued from eternal damnation and counted within the fold of Thine elect. Through Christ our Lord. Amen.

The prayer of consecration and the elevation.

Which oblation do Thou, O God, vouchsafe in all things to bless, sanction, approve, ratify, and make acceptable: that it may become for us the Body and Blood of Thy most beloved Son, our Lord Jesus Christ.

Who the day before he suffered took bread into His holy and venerable hands, and with

His eyes lifted up to heaven unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, brake, and gave to His disciples, saying: Take and eat ye all of this: FOR THIS IS MY BODY.

(Elevation of the Sacred Host.)

In like manner after He had supped, taking also this excellent chalice into His holy and venerable hands: also giving thanks to Thee, He blessed, and gave it to His disciples, saying: Take and drink ye all of this: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As often as ye shall do these things, ye shall do them in memory of Me.

(Elevation of the Chalice.)

Anamnesis or commemoration of the principal mysteries of the life of our Lord.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts bestowed upon us, a pure victim, a holy victim, an immaculate victim, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which do Thou vouchsafe to look with a gracious and favorable countenance, and to accept them, even as Thou wert pleased to accept the gifts of Thy just servant Abel, and

the sacrifice of our patriarch Abraham, and that which Thine high-priest Melchisedech offered unto Thee, a holy sacrifice, a spotless victim.

We most humbly beseech Thee, almighty God, to command that these things be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy Divine majesty, that as many of us as at this altar shall partake of and receive the most holy Body and Blood of Thy Son, may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration for the Dead.

Be mindful also, O Lord, of Thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, we beseech Thee grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Final Doxology of the Canon and second elevation.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints; into whose company, we beseech Thee, to admit us, not considering our merit, but freely pardoning our offenses. Through Christ our Lord; through

Whom, O Lord, Thou dost always create, hallow, quicken, and bless these Thine ever-bountiful gifts and give them to us. By him and with him and in him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory. Forever and ever. *R.* Amen.

Let us pray.

Taught by Thy precepts of salvation, and following the Divine commandment, we make bold to say:

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. *R.* But deliver us from evil. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever-virgin, mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days, that through the help of Thy mercy we may be always free from sin and safe from all trouble. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

V. The peace of the Lord be always with you
R. And with thy spirit.

After he has divided the Host into three portions at the end of the *Libera nos*, the priest puts one of them into the Chalice, saying:

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

Agnus Dei

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

O Lord Jesus Christ, Who didst say unto Thine Apostles: Peace I leave you, My peace I give you; regard not my sins, but the faith of Thy Church; and vouchsafe to her that peace and unity which are agreeable to Thy will; who livest and reignest God, world without end. Amen.

O Lord Jesus Christ, Son of the living God, Who according to the will of Thy Father hast by Thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this Thy most holy Body and Blood from all my iniquities and from every evil; and make me always adhere to Thy commandments, and never suffer to be separated from Thee: Who livest and reignest with the same God the Father and the Holy Ghost, God, world without end. Amen.

Let not the receiving of Thy Body, O Lord Jesus Christ, which I all unworthy presume to take, turn to my judgment and condemnation, but through Thy goodness may it be to me a safeguard and remedy for my soul and body; Who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

As he takes up the sacred Host he says:

I will take the bread of heaven and call upon the Name of the Lord.

As he strikes his breast:

Lord, I am not worthy that Thou shouldst enter under my roof, say but the word, and my soul shall be healed.

As he receives the sacred Body of Christ:

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After he has received the sacred Body:

What shall I render to the Lord for all He hath rendered unto me? I will take the Chalice of salvation, and call upon the Name of the Lord. Praising will I call upon the Lord, and be saved from mine enemies.

As he receives the Precious Blood:

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

As he gives Holy Communion to the Faithful:

Behold the Lamb of God, behold Him Who taketh away the sins of the world. Lord, I am not worthy that Thou shouldst enter under my

roof: say but the word, and my soul shall be healed.

May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

As he takes the first ablution:

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, and that from a temporal gift it may become for us an eternal remedy.

As the wine and water are poured into the chalice for the last ablution:

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom Thy pure and holy sacraments have refreshed: who livest and reignest, world without end. Amen.

The final prayers and dismissal

The priest turns to the people and announces that the Eucharistic action is ended.

Go, you are dismissed.

The people answer:

Thanks be to God.

At Masses other than those of feasts there is said instead of the Ite missa est:

Let us bless the Lord.
Thanks be to God.

At Masses of the Dead:

May they rest in peace. Amen.

May the homage of my bounden duty be pleasing to Thee, O Holy Trinity; and grant that the sacrifice, which I, though unworthy, have offered in the sight of Thy majesty, may be acceptable to Thee: and through Thy mercy win forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.

The Benediction is omitted in Masses for the Dead.

May God almighty bless you, Father, the Son, and Holy Ghost. *R.* Amen.

The priest now goes to the Gospel side of the altar; he traces the sign of the cross first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel, as a rule, the first verses of that according to St. John. But if because of the occurrence of a festival day, or for other reason, the Gospel proper to a Sunday, or day in Lent, or vigil, or ember day, etc., has not been read in its proper place, it must here be gone over.

V. The Lord be with you.

R. And with thy spirit.

The beginning of the holy Gospel according to John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all

men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not. But as many as received Him, to them he gave power to be made the sons of God, to them that believe in His Name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory as it were of the only-begotten of the Father), full of grace and truth. *R.* Thanks be to God.

Epilogue.

The Author's Farewell Greeting to His Readers.

(1 Mac. 1, 2 sqq.)

May God be gracious to you, and remember His covenant that He made with His faithful servants: And give you all a heart to worship Him, and to do His will with a great heart, and a willing mind. May He open your hearts in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time. Amen.

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MEYER, O. F. M., FULGENCE
AUTHOR

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